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Union Theological Seminary

in the City of New York

ONE HUNDREDTH ANNIVERSARY

1836 1936

New York
Broadway at 120th Street
May 16-19, 1936

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in the City of New York

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CHORAL FESTIVAL

sung by the choirs of the students and alumni
of the School of Sacred Music

Conducted by
CLARENCE DICKINSON

at the Riverside Church

SATURDAY EVENING, MAY 16, 1936
at eight o'clock

PROCESSIONAL HYMN "Rejoice Ye Pure in Heart"

INVOCATION The Reverend HENRY SLOANE COFFIN, D.D., LL.D.
President, Union Theological Seminary

CALL TO WORSHIP — Hebrew Shofar Song
Baritone solo, trumpet and chorus

"GREAT AND GLORIOUS" — Dickinson
Chancel and Children's Choirs

"O SAVIOUR OF THE WORLD" — Palestrina *(1526-1594)*

"ECHO KYRIE" — Giovanni Gabrieli *(1557-1612)*
Children's and Chancel Choirs

"LORD HAVE MERCY" — Serbian Liturgy
Children's and Chancel Choirs; a cappella

"O LORD GOD HAVE MERCY" — Orlando di Lasso *(c. 1530-1594)*
Men's Voices

"THE PHARISEE AND THE PUBLICAN" — Heinrich Schuetz *(1585-1672)*

"HOLY ANGELS SINGING" — Russian Traditional
a cappella

"O SAVIOUR SWEET" — Bach
Children's and Chancel Choirs

"PSALM CL" — Cesar Franck

"ALLELUIA" — Liszt
Children's Choirs

"THE RESURRECTION" — Liszt
In commemoration of the death of Franz Liszt in 1886.

"LIGHT CELESTIAL" — Tschaikowsky
a cappella

"FOR ALL WHO WATCH" — Dickinson

PRAYER The Reverend HARRY EMERSON FOSDICK, D.D., LL.D.

"HALLELUJAH CHORUS" — Handel

BENEDICTION — President COFFIN

RECESSIONAL "Glorious Things of Thee Are Spoken"

THE CHOIRS

62 Choirs 1500 Singers

GALLERY CHOIRS

Mrs. William Neidlinger, *St. Michael's Episcopal St. Cecilia Choir, New York City*
Roberta Bitgood, *Westminster Presbyterian, Bloomfield, New Jersey*
Charles Black, *First Presbyterian, Passaic, New Jersey*
Frances Beach Carlson, *First Baptist, Waterbury, Connecticut*
W. Lawrence Curry, *First Methodist Episcopal, Germantown, Phila., Pa.*
Mildred Davis, *Leonia Methodist Episcopal, Leonia, New Jersey*
William R. Davis, *The Congregational Church, Rockville Center, L. I., New York*
Kenneth Eppler, *Woodlawn Heights Presbyterian, New York City*
Kenneth Eppler, *Bryn Mawr Presbyterian, Yonkers, New York*
James Lowell Harris, *First Presbyterian, Mount Vernon, New York*
Ellwood W. Hill, *Hillside Avenue Presbyterian, Orange, New Jersey*
Horace M. Hollister, *Madison Avenue Presbyterian Junior Church, New York City*
Mary Elizabeth Husson, *St. Andrew's Episcopal, New York City*
Lillian Mecherle, *First Presbyterian Junior, New York City*
Chester E. Morsch, *St. Paul's Episcopal, Great Neck, L. I., New York*
Clarence Robinson, *Bedford Park Presbyterian, New York City*
David H. Smith, *Central Presbyterian, Huntington, L. I., New York*
Edith Lovell Thomas, *Bensonhurst Presbyterian, Brooklyn, New York*
Grace French Tooke, *Christ Church, New York City*
Mary Louise Wright, *First Presbyterian, Bloomfield, New Jersey*

CHANCEL CHOIRS

Roberta Bitgood, *Westminster Presbyterian, Bloomfield, New Jersey*
Roberta Bitgood, *Bloomfield College and Theological Seminary, Bloomfield, New Jersey*
Roberta Bitgood, *First Presbyterian Glee Club, New York City*
Charles Black, *First Presbyterian, Passaic, New Jersey*
Marshall Bretz, *Methodist Episcopal, West Chester, Pennsylvania*
Mildred Buttrey, *St. Paul's Episcopal, Riverside, Connecticut*
Frances Beach Carlson, *First Baptist, Waterbury, Connecticut*
Marion Janet Clayton, *Lafayette Avenue Presbyterian, Brooklyn, New York*
Robert Crandell, *First Baptist Church, Bridgeport, Connecticut*
W. Lawrence Curry, *First Methodist Episcopal, Germantown, Phila., Pa.*
Mildred David, *Leonia Methodist Episcopal, Leonia, New Jersey*
William R. Davis, *The Congregational Church, Rockville Center, L. I., New York*
Kenneth Eppler, *Woodlawn Heights Choral Union, New York City*
Hugh Giles, *Plymouth-Piedmont Congregational, Worcester, Mass.*
Ellwood W. Hill, *Hillside Avenue Presbyterian, Orange, New Jersey*
Charlotte Lockwood, *Crescent Avenue Presbyterian, Plainfield, New Jersey*

Leroy Marshall, *All Saints Episcopal, Bayside, L. I., New York*
Harry McCord, *First Baptist, Arlington, New Jersey*
Agnes K. McLean, *First Baptist, Troy, New York*
Lillian Mecherle, *First Presbyterian Young People's Choir, New York City*
W. Frederic Miller, *First Presbyterian, Warren, Ohio*
Chester E. Morsch, *St. Paul's Episcopal, Great Neck, L. I., New York*
Vivian Morsch, *Hackensack Methodist Episcopal, Hackensack, New Jersey*
Hugh Porter, *Second Presbyterian, New York City*
Irene Ramsay, *St. Paul's Congregational, Nutley, New Jersey*
Myron Roberts, *Park Slope Presbyterian, Brooklyn, New York*
Clarence Robinson, *Bedford Park Presbyterian, New York City*
Luis Harold Sanford, *The Protestant Reformed Dutch Church, Flushing, New York*
Frances Shaw, *Evangeline Singers, New York City*
Davis Miller Simpson, *Washington Park Methodist Episcopal, Bridgeport, Connecticut*
Lee Chammess Sistare, *Home Street Presbyterian, New York City*
David H. Smith, *Central Presbyterian, Huntington, L. I., New York*
Frederick Broadus Staley, *St. Paul's Congregational, Brooklyn, New York*
Edith Lovell Thomas, *Bensonhurst Presbyterian, Brooklyn, New York*
Grace French Tooke, *Christ Church, New York City*
William O. Tufts, *Beck Memorial Presbyterian, New York City*
Henry Whipple, *Market Square Presbyterian, Harrisburg, Pa.*
Russell Wichmann, *South Park Presbyterian, Newark, New Jersey*
George Wilson, *Christ Episcopal, Bridgeport, Connecticut*
Mary Louise Wright, *First Presbyterian, Bloomfield, New Jersey*
Clarence Dickinson, *The Brick Presbyterian, New York City*
Clarence Dickinson, *Union Theological Seminary Choir, New York City*

SOLOISTS

Corleen Wells, *Soprano*
Viola Silva, *Contralto*
Harold Haugh, M.S.M., '31, *Tenor*
Frederic Baer, *Bass*

Fred L. Landau, *Violinist*, Bernard Altschuler, *Cellist*, Joseph Dell'Aquila, *Harpist*, John Borodkin, Joseph Resignio, *Trumpets;* Mario Falcon, George Lucas, *Trombones*

Dr. Clarence Dickinson, *Director of Chancel Choirs*
Mrs. William Neidlinger, *Director of Gallery Choirs*
Charlotte Lockwood, M.S.M., '31, *Organ Accompaniment*
Hugh Porter, M.S.M. '30, *Processional*
Luis Harold Sanford, M.S.M. '32, *Recessional*

MORNING SERVICE

In the James Memorial Chapel

SUNDAY, MAY 17TH, 1936

at eleven o'clock

ORGAN PRELUDE "Adagio" Karg-Elert

PROCESSIONAL HYMN "Our God, our help in ages past"

SENTENCES AND PRAYER

The Reverend Professor HENRY PITNEY VAN DUSEN, Ph.D.

Class of 1924

ANTHEM "Praise ye the name of the Lord" Tcherepnin

SCRIPTURE LESSON Exodus 13: 17-22; Hebrews 11: 1, 22-27, 39, 40

The Reverend Professor ROBERT ERNEST HUME, Ph.D., D.Théol.

Class of 1904

HYMN "In our day of thanksgiving one psalm let us offer"

PRAYER

The Reverend Professor JAMES EVERETT FRAME, D.D.

Class of 1895

ANNOUNCEMENTS AND OFFERTORY

The Reverend Professor CYRIL C. RICHARDSON, Th.D.

Class of 1932

ANTHEM "Come, O thou traveller unknown" Noble

SERMON

The Reverend President HENRY SLOANE COFFIN, D.D.,LL.D.

Class of 1900

HYMN "We come unto our fathers' God"

PRAYER AND BENEDICTION

The Reverend Professor JULIUS A. BEWER, Ph.D., D.Théol.

Class of 1898

RECESSIONAL HYMN "Jesus, holiest, tend'rest, dearest"

POSTLUDE "Toccata from Symphony V" Widor

Music by the choir of the Plymouth-Piedmont Congregational Church, Worcester, Massachusetts; HUGH GILES, S.M.M., organist and choirmaster

Class of 1931

THE CENTENNIAL SERVICE

In the James Memorial Chapel

Monday Afternoon, May 18th, 1936

at half past four o'clock

ORGAN PRELUDE "Now thank we all our God" Wayrsch

PROCESSIONAL HYMN "Eternal God, whose pow'r upholds"
Words by the Reverend Professor Henry Hallam Tweedy, D.D.
Class of 1896

PRAYER
The Reverend William Pierson Merrill, D.D.
Class of 1890

SCRIPTURE LESSON John 15: 1-16
The Reverend Anthony Harrison Evans, D.D.
Class of 1888

HYMN "O Holy City, seen of John"
Words by the Reverend Walter Russell Bowie, D.D.
Class of 1908

HISTORICAL ADDRESS "A Century in Retrospect"
The Reverend Professor William Adams Brown, D.D.
Class of 1890

HYMN "Rise up, O men of God"
Words by the Reverend William Pierson Merrill, D.D.
Class of 1890

PRAYER AND BENEDICTION
The Reverend President Henry Sloane Coffin, D.D.
Class of 1900

RECESSIONAL HYMN "Stand up, stand up for Jesus"
Words by the Reverend George Duffield, D.D.
Class of 1840

CENTENNIAL DINNER

At the Hotel Roosevelt

Madison Avenue at 45th Street

MONDAY EVENING, MAY 18TH, 1936

at seven o'clock

WILLIAM M. KINGSLEY, LL.D., Presiding

INVOCATION

The Reverend CHARLES E. JEFFERSON, D.D.

ADDRESSES

President NICHOLAS MURRAY BUTLER, LL.D., D.Litt.
Columbia University

The Reverend Dean WILLARD L. SPERRY, D.D.
The Harvard Divinity School

ROBERT E. SPEER, D.D., LL.D., representing
The Theological Seminary of the Presbyterian Church at Princeton, New Jersey.

The Very Reverend Dean HUGHELL E. W. FOSBROKE, S.T.D., LL.D
The General Theological Seminary of the Protestant Episcopal Church

The Reverend Dean LUTHER A. WEIGLE, Ph.D., D.D., D.Litt., LL.D.
The Divinity School, Yale University

The Reverend President ALBERT W. PALMER, D.D., LL.D.
The Chicago Theological Seminary

Response in behalf of The Union Theological Seminary

The Reverend Professor HARRY EMERSON FOSDICK, D.D., LL.D.

MEETING OF THE ALUMNI

In the James Memorial Chapel

Tuesday Morning, May 19th, 1936

at half past ten o'clock

PROCESSIONAL HYMN "O God of Bethel, by whose hand"

PRAYER

The Reverend Morgan P. Noyes

Class of 1920

ADDRESS "The Contribution of the Seminary to the Church at Home"

The Reverend Julius V. Moldenhawer, D.D.

Class of 1900

HYMN "Jesus Saviour pilot me"

Words by the Reverend Edward Hopper, D.D.

Class of 1842

ADDRESS "The Seminary's Service to the Church Abroad"

The Reverend Professor Daniel J. Fleming, Ph.D., D.D.

Class of 1904

HYMN "Lovely to the outward eye"

Words by the Reverend W. Russell Bowie, D.D.

Class of 1904

ADDRESS "The Contribution of the Seminary to Scholarship"

The Reverend Professor James Everett Frame, D.D.

Class of 1895

PRAYER AND BENEDICTION

The Reverend Robert Russell Wicks, D.D.

Class of 1908

RECESSIONAL HYMN "Soldiers of Christ arise"

Tune by the Reverend William P. Merrill, D.D.

Class of 1890

ALUMNI LUNCHEON

in the

Charles Cuthbert Hall Refectory

TUESDAY, MAY 19TH, 1936

at one o'clock

WILLIAM M. KINGSLEY, LL.D., Presiding

INVOCATION

The Reverend CHARLES D. CRANE
Class of 1874

Presentation of a portrait of
WILLIAM M. KINGSLEY, LL.D.
President of the Board of Directors, 1913-1936
Mr. THATCHER M. BROWN

PRESENTATION

"The Church through half a century"
Essays in honor of William Adams Brown, by former students
The Reverend SAMUEL MCCREA CAVERT, D.D.

Response by Professor BROWN

ADDRESSES

The Reverend President WILLIAM J. HUTCHINS, D.D., LL.D.
Berea College
Class of 1896

The Reverend PHILIP S. BIRD, D.D.
Church of the Covenant, Cleveland, Ohio
Class of 1913

The Reverend EDWIN CARLYLE LOBENSTINE
National Christian Council, Shanghai, China
Class of 1898

The Reverend C. LAWSON WILLARD
St. James Protestant Episcopal Church, Elmhurst, Long Island, New York
Class of 1928

The Reverend Professor A. CUSHMAN MCGIFFERT, JR.
The Chicago Theological Seminary
Class of 1917

The Reverend Professor HENRY HALLAM TWEEDY, D.D.
Divinity School, Yale University
Class of 1896

MR. JULE AYERS
Class of 1936

The Reverend RALPH W. SOCKMAN, Ph.D., D.D.
Christ Church (Methodist Episcopal), New York City
Class of 1916

THE PRESIDENT, DEAN AND FACULTY OF THE HARVARD DIVINITY SCHOOL

TO

THE BOARD OF DIRECTORS AND FACULTY OF UNION THEOLOGICAL SEMINARY

GREETING·

We are honored by your gracious invitation to us to share with you the observance of your CENTENNIAL. *We accept it with gratitude. We value such pledges of a common concern for devout and sober knowledge of the things of our religion. Your place among us is one of recognized leadership. You have labored not for yourselves only, but for all them that seek learning.*

The year of your Centennial finds our University observing its Tercentenary. This School has had occasion to ponder the aims of its founders, who said of themselves, "One of the things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust."

We find in our own day occasion for that proper fear and those pious purposes. We rejoice that in the continuing endeavor to safeguard our churches from an illiterate ministry, and in the unending attempt to advance learning in religion, Union Theological Seminary stands master of all kindred institutions in our land by virtue of its faithful service of them all.

James B. Conant President

Willard L. Sperry Dean

Cambridge, May 15th, 1936

INSTITUTIONS REPRESENTED

The following institutions were represented by the delegates named:

COLUMBIA UNIVERSITY, President Nicholas Murray Butler, LL.D., D.Litt.

NEW YORK UNIVERSITY, Chancellor Harry Woodburn Chase, Ph.D., L.H.D., Litt.,D., LL.D.

and the following theological seminaries, arranged in the order of foundation:

THE HARVARD DIVINITY SCHOOL, Cambridge, Massachusetts, The Reverend Dean Willard Learoyd Sperry, D.D.

NEW BRUNSWICK THEOLOGICAL SEMINARY, New Brunswick, New Jersey, The Reverend Professor Edward S. Worcester, D.D.

THE HARTWICK THEOLOGICAL SEMINARY, Brooklyn, New York, The Reverend Dean Stephen M. Paulson, D.D.

MORAVIAN THEOLOGICAL SEMINARY, Bethlehem, Pennsylvania, The Reverend Dean Walter V. Moses, Ph.D., D.D.

ANDOVER NEWTON THEOLOGICAL SCHOOL, Newton Centre, Massachusetts, The Reverend Professor Russell C. Tuck, M.A., S.T.M.

BANGOR THEOLOGICAL SEMINARY, Bangor, Maine, The Reverend Professor Charles Gordon Cumming, Ph.D.

THE THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH IN THE U.S.A. AT PRINCETON, NEW JERSEY, Robert E. Speer, D.D.

THE GENERAL THEOLOGICAL SEMINARY, New York City, The Very Reverend Dean Hughell E. W. Fosbroke, S.T.D., LL.D.

AUBURN THEOLOGICAL SEMINARY, Auburn, New York, The Reverend President Harry Lathrop Reed, D.D., and The Reverend Professor Robert Hastings Nichols, Ph.D., D.D.

THE COLGATE-ROCHESTER DIVINITY SCHOOL, Rochester, New York, The Reverend Eugene C. Carder, D.D.

PINE HILL DIVINITY HALL, Halifax, Nova Scotia, The Reverend J. S. Bonnell, D.D.

THE DIVINITY SCHOOL, YALE UNIVERSITY, New Haven, Connecticut, The Reverend Dean Luther Allan Weigle, Ph.D., D.D., Litt. D., LL.D.

THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA, Alexandria, Virginia, The Reverend Dean Wallace Eugene Rollins, D.D.

LUTHERAN THEOLOGICAL SEMINARY, Gettysburg, Pennsylvania, The Reverend President JOHN ABERLY, D.D.

THEOLOGICAL SEMINARY OF THE EVANGELICAL AND REFORMED CHURCH, Lancaster, Pennsylvania, The Reverend President GEORGE W. RICHARDS, D.D., LL.D.

THE WESTERN THEOLOGICAL SEMINARY, Pittsburgh, Pennsylvania, The Reverend GEORGE MORGAN DUFF, Ph.D., D.D.

OBERLIN GRADUATE SCHOOL OF THEOLOGY, Oberlin, Ohio, The Reverend Dean THOMAS W. GRAHAM, D.D.

THE HARTFORD SEMINARY FOUNDATION, Hartford, Connecticut, The Reverend President ROBBINS WOLCOTT BARSTOW, D.D.

DEPARTMENT OF THEOLOGY, ALFRED UNIVERSITY, Alfred, New York, The Reverend Dean A. J. C. BOND

BOSTON UNIVERSITY SCHOOL OF THEOLOGY, Boston, Massachusetts, The Reverend Professor ELMER A. LESLIE, Ph.D.

QUEEN'S THEOLOGICAL COLLEGE, Kingston, Ontario, Canada, The Reverend SAMUEL MACLEAN GILMOUR, B.D.

THE MEADVILLE THEOLOGICAL SCHOOL, Chicago, Illinois, The Reverend Professor CHARLES H. LYTTLE, Th.D.

ST. JOHN'S COLLEGE, Winnipeg, Canada, The Reverend Canon GEORGE W. DAWSON

BERKELEY DIVINITY SCHOOL, New Haven, Connecticut, The Reverend Dean WILLIAM P. LADD, D.D.

THE CHICAGO THEOLOGICAL SEMINARY, Chicago, Illinois, The Reverend President ALBERT W. PALMER, D.D., LL.D.

GARRETT BIBLICAL INSTITUTE, Evanston, Illinois, The Reverend ARCH TREMAYNE, D.D.

SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Illinois, The Reverend EDWARD M. PENNELL, Jr.

PRESBYTERIAN THEOLOGICAL SEMINARY, Chicago, Illinois, The Reverend WILLIAM CHALMERS COVERT, D.D., LL.D.

MOUNT ALLISON UNIVERSITY, Sackville, New Brunswick, Canada, The Reverend Professor E. R. M. BRECKEN, M.A., D.D.

THE EGYPTIAN EVANGELICAL THEOLOGICAL SEMINARY, Cairo, Egypt, The Reverend President CHARLES CLARENCE ADAMS, Ph.D.

THE LUTHERAN THEOLOGICAL SEMINARY AT PHILADELPHIA, Pennsylvania, The Reverend President CHARLES MICHAEL JACOBS, D.D., L.H.D., LL.D.

CROZER THEOLOGICAL SEMINARY, Chester, Pennsylvania, The Reverend Professor J. G. Matthews, Th.B., Ph.D.

DREW THEOLOGICAL SEMINARY, Madison, New Jersey, The Reverend Professor Edwin L. Earp, B.D., Ph.D.

EPISCOPAL THELOGICAL SCHOOL, Cambridge, Massachusetts, The Reverend Professor William H. P. Hatch, Ph.D., D.D.

BLOOMFIELD COLLEGE AND SEMINARY, Bloomfield, New Jersey, The Reverend Harry T. Taylor, B.D.

THE BONEBRAKE THEOLOGICAL SEMINARY, Dayton, Ohio, The Reverend Professor William A. Weber, Ph.D., D.D.

EMMANUEL COLLEGE, Toronto, Ontario, Canada, The Reverend Principal Richard Davidson, M.A., Ph.D., D.D.

SAN FRANCISCO THEOLOGICAL SEMINARY, San Anselmo, California, The Reverend Edwin Forrest Hallenbeck, D.D.

THE WESTMINSTER THEOLOGICAL SEMINARY OF THE METHODIST PROTESTANT CHURCH, Westminster, Maryland, The Reverend Professor Montgomery J. Shroyer, D.D.

FACULTY OF THEOLOGY, McMASTER UNIVERSITY, Hamilton, Ontario, Canada, The Reverend Professor Douglas C. Macintosh, Ph.D., D.D., LL.D.

THE ILIFF SCHOOL OF THEOLOGY, Denver, Colorado, The Reverend Frank L. Edwards, S.T.M.

THE BIBLE COLLEGE OF MISSOURI, Columbia, Missouri, The Reverend E. Clay Frye, B.D.

THE BIBLICAL SEMINARY IN NEW YORK, New York City, The Reverend James Palmer, D.D.

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA, New York City, President Cyrus Adler, Ph.D., D.H.L., Litt.D.

JEWISH INSTITUTE OF RELIGION, New York City, Professor Henry Slonimsky, Ph.D.

ST. ANDREW'S COLLEGE, Saskatoon, Saskatchewan, Canada, The Reverend Professor Ernest Findlay Scott, D.D., LL.D.

SCHOOL OF RELIGION, DUKE UNIVERSITY, Durham, North Carolina, Professor Wesley Frank Craven, Ph.D.

WESTMINSTER THEOLOGICAL SEMINARY, Philadelphia, Pennsylvania, The Reverend Professor J. Gresham Machen, D.D., Litt.D.

Messages of congratulation were received also from the following seminaries:

The Pittsburgh-Xenia Theological Seminary, Pittsburgh, Penna.

The Western Theological Seminary, Pittsburgh, Pennsylvania

Columbia Theological Seminary, Decatur, Georgia

Knox College, Toronto, Canada

The Louisville Presbyterian Theological Seminary, Louisville, Ky.

The Southern Baptist Theological Seminary, Louisville, Ky.

Divinity School of the Protestant Episcopal Church in Philadelphia, Pennsylvania

The College of the Bible, Lexington, Kentucky

Pacific School of Religion, Berkeley, California

The Divinity School, The University of Chicago, Illinois

The Western Theological Seminary of the Reformed Church in America, Holland, Michigan

School of Religion, Vanderbilt University, Nashville, Tennessee

Calvin Seminary, Grand Rapids, Michigan

Gammon Theological Seminary, Atlanta, Georgia

St. Stephen's College, Edmonton, Alberta, Canada

The Candler School of Theology, Emory University, Georgia

The Centennial Sermon

"And Moses took the bones of Joseph with him." *Exodus 13:19*

The Reverend Henry Sloane Coffin, D.D., LL.D.

President of the Faculty

Class of 1900

Joseph, the dreamer, ended his career in Egypt with a confident anticipation of a splendid future for his descendants; and several centuries later Moses, their leader on an exodus into a new day, carried with him for his people's encouragement the bones of this hopeful spiritual ancestor. The founders of this Seminary, who held the first directors' meeting a hundred years ago in the home of Mr. Knowles Taylor at No. 8 Bond Street, and the men who have led its work and planned its affairs through the ten decades since, have been forward-looking Christians. Today, as we peer into unknown years ahead, we thankfully recall their memories, and draw from them guidance and inspiration.

Our founders were *middle-of-the-road* men. They lived in a disturbed time, and were annoyed at agitators on the right and on the left who seemed to them to distract followers of Christ from concentrating on the main task of making Christ Lord of the world's life.

Their religious world was torn with controversies. There were innovators in New England and elsewhere throwing overboard time-honored convictions of the Christian heritage. There were reactionaries in Philadelphia and elsewhere insisting on rigid adherence to traditional interpretations of the faith. These merchants and pastors, confronted with the spiritual poverty of folk in this rapidly expanding city, saw no practical value in "the extremes of doctrinal speculation," and sought to rally those who desired "to live free from party strife," and apply all their energies to the work of the Church.

Their political world was in a turmoil. Andrew Jackson and the Bank of the United States were at grips. Reformers of various ilks were advocating what seemed to these sober citizens excessive measures in various matters. In particular the Abolitionists were pursuing courses which, in their judgment, menaced the country with violence and civil war. They were opposed to slavery, but they wished emancipation by legal and peaceful means. To them "the extremes of practical radicalism" threatened the orderly and permanently useful work of the Church, as did "the extremes of doctrinal speculation."

The Presbyterian Church to which they belonged was at strife—a strife to result the following year in splitting it into two separated communions. The conservative wing, well regimented as is the manner of conservative groups, was resolved to enforce its will. Several heresy-trials were on, in which the attempt was being made to drive eminently useful and devoted ministers out of their ministries. One of them, Albert Barnes, was later to become associated with the Seminary. Efforts were under way to end union enterprises in which Presbyterians and Congregationalists

joined in one missionary society. Our founders were not doctrinal radicals. One of them, subsequently the first professor of theology in the Seminary, Henry White, remained in the Old School wing of the Church. But they did not believe in such partisan and divisive rule of the Church that any of its loyal ministers or members should be excluded, or its cooperative service with other Christians interfered with. They considered "the extremes of ecclesiastical domination" as detrimental to the thought and life of the Church as were these other extremes. Purposely they did not place their projected Seminary under ecclesiastical control.

They reveal what manner of men they themselves were when they plan a Seminary about which "all men of moderate views and feelings" "may cordially and affectionately rally." Moderation is not spectacular and awakens neither instant enthusiasm nor opposition. But it is a practical virtue of no mean order, and may prove part of our spiritual heritage of highest worth today and tomorrow.

At a time when partisans were attempting divisive measures, they started this Seminary as an *inclusive* institution. They inserted in the Charter, obtained in 1839, the proviso that

> Equal privileges of admission and instruction, with all the advantages of the institution shall be allowed to students of every denomination of Christians.

They and their successors were providentially led into even broader paths than they originally foresaw. Their chosen name for the proposed school was the "New York Theological Seminary." They hoped to enlist for the ministry a number of young men here and in Brooklyn. It was pointed out that there was already another divinity school in the city—the General Theological Seminary of the Protestant Episcopal Church—and that the title chosen might seem presumptuous. Undoubtedly they had relished the name, for as city dwellers they were keenly alive to the spiritual problems which arise where people live in crowds, and to the advantages which a city affords in practical training to students for the ministry. But happily the name "Union" was finally adopted.

They were loyal Presbyterians, and in 1849 when one of the original incorporators accepted a call to a Congregational Church he felt (to quote his own words)

> "that it would be indelicate, to say the least, if not positively wrong, for me to hold on to my present connection with the Board."

His colleagues accepted his resignation, although with reluctance.

It required the struggles which occurred forty years later to open the eyes of directors and faculty to the inclusiveness implicit in the provision of the Charter. As with Joseph in Scripture, hostile brethren unwittingly aided this Seminary to a more widely useful career. The attacks of the traditionalist group in the Presbyterian Church forced it into its comprehensive service as a training school for ministers of many communions, and helped it to become a genuine *Union* Theological Seminary. Our imme-

diate predecessors and we might say to these brethren, as did Joseph to his: "Ye thought evil against me; but God meant it unto good, as it is this day."

The conciliatory spirit of the Seminary led it into what proved a serious blunder. Dr. William Adams, the honored leader of the New School wing in the movement for the reunion of the Presbyterian Church, professor, director, and ultimately president of the faculty in the Seminary, in order to induce the General Assembly to accord the directors of Princeton the liberty of choosing its professors, instead of having them elected by the Assembly, persuaded our directors to allow the Assembly the right to veto their choice of professors. This was done in the interest of freedom for all the Seminaries and for goodwill in the Church. One watchful director, Mr. D. Willis James, warned that "it was a very serious mistake and calculated to produce great and unfortunate mischief." He was wise, for two decades later the Assembly undertook to veto not the election of a new professor, but the transfer of Dr. Charles Augustus Briggs to a newly endowed chair. Under the always courteous and courageous leadership of the then president of the faculty, Dr. Thomas S. Hastings, our Board of Directors stood upon its legal rights, assured and reassured by direct conference of Dr. Briggs' fidelity to the Christian faith, defended the liberty of its professors to teach Christian truth as they saw it, and, when the Assembly deposed Dr. Briggs from the ministry, retained him at his post.

Again, as happened of old to Joseph, the Seminary was assisted by hostile brethren to a larger service—a mission under God to champion the freedom of Christian scholars, loyal to Christ, the one Head of the Church, to explore truth unafraid and to teach it frankly. This is the position of liberal evangelicalism—liberty in loyalty to the gospel of Christ. The Seminary is dedicated to the preparation of ministers of the Church. It has asserted the necessity of maintaining the freedom of its teachers and students in their search for truth—a freedom indispensable if they are to be furnished with knowledge. Faithful today to the spirit of its founders, and of the stalwart men who fought for its freedom, it cannot allow pressure from either reactionary or radical groups to invade its liberty under Christ.

From the outset *laymen* have played a noteworthy role in this training school for ministers. They had a leading part in its founding. During most of its history a layman has presided over its Board of Directors. They have supported it generously, and the wisdom and boldness of some of them have been decisive in determining its course.

Through its early years the Seminary had financial difficulties which made its very existence precarious. The first subscription had no more than been promised when a fire swept the better portion of the city, wiping out $17,000,000 worth of buildings. The year following its founding came the panic of 1837, rendering many of the subscribers unable to meet their pledges. For years the salaries of professors were in

arrears and in large part never paid. Its building and the books of its library were mortgaged. The Seminary would have closed its doors had not two laymen, its treasurer William M. Halsted, and the president of its Board of Directors Richard T. Haines, personally endorsed notes at one of the banks and borrowed enough to keep it going. Like Joseph in Egypt, they "preserved alive" this Seminary.

This is not the place to call the roster of its benefactors, although it is hard to pass over James Roosevelt (great-grandfather of the present President of the United States) its first large benefactor; and James Brown, father and grandfather of honored servants of the institution; Charles Butler and his daughter, Governor Morgan, David H. McAlpin, William E. Dodge, and his son and grandson, and Morris K. Jesup. But *one* must be mentioned particularly, for apart from him the Seminary would not be standing on this site. We have spoken of the warning given by Mr. D. Willis James when the Seminary voted the Presbyterian General Assembly a veto on the choice of professors. Later in the battle over Dr. Briggs he was foremost insisting that the Seminary protect the freedom of its teachers. When that issue was settled, in order to maintain the partnership with Columbia University, which had moved to its present location, Mr. James quietly purchased, lot by lot, the two blocks on which our buildings stand, urged that the Seminary frankly become what it had tentatively claimed to be—a Union Seminary, with directors and professors of various Christian communions, and, when the Board voted to adopt this comprehensive plan, surprised his colleagues by the offer of this land and a substantial gift towards new buildings. Mr. James was the Great-heart who encouraged his fellow-pilgrims in those adventurous years into a more clearly announced Christian freedom and inclusiveness.

There are still those who regard this interdenominational Seminary, free from the control of any Church and attempting to serve all the Churches, as a questionable experiment. They say to us, as was said to Joseph: "What is this dream that thou hast dreamed?"

Admittedly ours is a delicate task. The Seminary must continue in the Board of Directors, in whom by the Charter is vested its government, the choice of professors and responsibility for their teaching, a succession of churchmen—clergymen and laymen—who possess the confidence of the Christian public. It must fill its chairs with professors whose scholarship, loyalty to Christ and devotion to the Church appeal to the minds and consciences of a sufficient following in the Churches. It must turn out ministers of such ability, faith and consecration that the Churches will desire them. If it assures freedom in the pursuit of truth, there will inevitably be a diversity of views among its teachers and graduates. Critics may seize on our comparison of its leaders with Joseph, and declare that they resemble him at least in his coat of many colors. We are proud of the variety of colors as an evidence of catholicity. We are more concerned that under the coat there should be a conscience as keen and reliable, and a faith as steadfast and hopeful as were Joseph's.

From the start the Seminary has been committed to the preparation of *scholarly* ministers. Its founders placed "solid learning" alongside of "true piety and enlightened experience" as the three chief characteristics of the ministers they hoped to produce. Its warfare for liberty in theological study was waged that professors and students might be honest and fearless scholars. It was moved to its present site that the stimulus of a great university might keep its mind exposed to the currents of contemporary thought and its work be carried on in a sharp and bracing intellectual climate.

One of its first professors, Edward Robinson, has left his name in the city of Jerusalem from his discovery on the west wall of the temple area of the remains of a stone span, known as "Robinson's arch" which reveals the level of the street of the ancient city. In 1850 the faculty was enriched by the coming of Henry Boynton Smith, who introduced into his teaching of Christian theology the historical method, and was spoken of by Dr. Dorner of Berlin as a foremost theologian of his generation. When the movement for the revision of the English translation of the Bible was in progress sixty years ago, Professor Philip Schaff was asked to head the company of American scholars who worked with a corresponding company in Britain. Two of our recent Presidents, Francis Brown, the learned editor-in-chief of the Oxford Hebrew Dictionary, and Arthur Cushman McGiffert, brilliant lecturer and writer on the history of Chrisitian thought, were international figures in the theological world. When the *Encyclopedia Britannica* brought out its eleventh edition in 1910, its editors selected for perhaps its most difficult article Professor George William Knox to summarize Christianity—its origin, development, organization, doctrines, rites and present significance in ten pages.

Throughout the century, and perhaps more abundantly than ever in recent years, its professors have published books which have been read all over Protestant Christendom. Some of its critics accuse it of over-intellectualism; but too much and too painstaking study is hardly a peril to which ministers are subjected in this country or anywhere in the modern world. The tradition of thorough scholarships has journeyed, and, please God, will continue to journey with this Seminary.

Nor has it wholly neglected the *arts*. In its impoverished early years they could not be considered. In the eighteen-fifties George F. Root (composer later of such popular songs as "The Battle Cry of Freedom" and "Tramp, tramp, tramp, the boys are marching") and Lowell Mason, outstanding leaders in Church music at that time filled this post. Charles S. Robinson of the Class of 1855 was editor of numerous hymnals in extensive use. In 1858 George Duffield of the Class of 1840, wrote "Stand up, stand up for Jesus"—the first among our alumni of a series of hymn-writers. Professor Schaff compiled two widely read anthologies of Christian poetry. President Hastings, son of Thomas Hastings, the composer of many hymns and tunes, stressed the cultivation of music. Dr. Cuthbert Hall edited in 1880 a hymnal which had decided influence on Church

music. Finally eight years ago the Seminary established a School of Sacred Music, where, side by side with pastors, teachers and missionaries, are trained leaders of the Church's ministry of praise.

Our crowning cause for thanksgiving is that the lives of our spiritual progenitors have shown the Christian mark of *sacrifice*. The first professor of systematic theology, Henry White, so casually paid that he wrote to the directors asking whether they "can make any promise of my salary," had an heroic wife, who to support her family of five, turned her home into a boarding house; and her husband, twice called from Union to tempting posts of large usefulness with an assured stipend, devotedly stuck to his task here till his death. Of our students through the century one in every dozen has enlisted for service in the foreign field, and many working in the Church at home have toiled under as arduous conditions. President Charles Cuthbert Hall, invited twice to spend a year in the Far East and giving himself with abandon in lecturing on the Christian message to vast audiences and in numberless personal interviews, on his second journey contracted the disease which took him from us in the fulltide of his powers at fifty-six, when his vision of the larger Seminary on these Heights was about to be realized, and said, as he lay dying, that, knowing the issue, had he to decide again whether to go or not, his decision would be the same. Two of our alumni laid down their lives, martyrs in the cause of Christ, Horace Tracy Pitkin of the class of 1896 in China, and Charles Henry Holbrook of the class of 1910 in Turkey. It is the memories of men with the marks of the Lord Jesus which we carry with us out of a century of this Seminary's life and work.

These all died in faith. The Seminary of which they dreamed, like the Church and its ministry of their hope, never fully came to be in their day. But although they received not the promises, they were persuaded of them and embraced them, and gave their lives to achieve that which they believed God willed. Of many of them, as of Joseph, unfriendly or skeptical brethren said: "We shall see what will become of his dreams." On this hundredth anniversary we know that some of their dreams are our present possession in this goodly fellowship of scholars of many communions in the one Church of Christ, freely seeking and freely teaching His truth as His Spirit reveals it to us. Visions of theirs God has brought to pass exceeding abundantly above all they asked or thought. Others await fulfillment, and beckon us and our successors onward.

The Old Testament historian wrote that Moses took the bones of Joseph with him; but in fact it was Joseph's faith which took Moses and the whole company up into the promised land. Joseph had declared: "God will surely visit you, and bring you into the land which He sware unto Abraham, to Isaac and to Jacob." The memories of our fathers in God in this Seminary consecrate us to the task which they enterprised at His call, and send us and those who shall come after us hopefully and trustfully into the years to be.

Historical Address

A CENTURY IN RETROSPECT

The Reverend William Adams Brown, Ph.D., D.D.
Research Professor in Applied Christianity
Class of 1890

President Kingsley, Dr. Coffin, Colleagues of the Faculty, Alumni, and fellow-students, honored guests:—

A quarter of a century ago, the Seminary moved from its old site on Lenox Hill to its present home on Morningside Heights. It was my privilege at that time to deliver an historical address in which I passed in review the chief events and experiences in the life of the Seminary. Today, as we end our first century, I have been asked to complete that unfinished sketch. You will not think it inappropriate, in view of the fact that twenty-five student generations have passed since that time, if I begin my reminiscence by recalling some of the things which I then said.

If it was difficult to tell the story of Union then, how much more difficult must it be now. What I can bring you in the few minutes allotted to me is not a history of the Seminary, but the impression left upon the mind of one who through forty-nine of its hundred years has had an active part in its life and whose privilege it has been to know personally more than one of the founders.

It is with institutions as with men. They are spirit as well as body. And it is the spirit that counts.

The first impression that I have carried away is one of inner consistency. The story is all of a piece. A hundred years ago nine gentlemen met in the study of Mr. Knowles Taylor, a prominent New York layman, to consider the expediency of establishing a theological seminary in the City of New York. Five of the nine were laymen. All were men eminent in their various callings and professions. All were devoted, heart and soul, to the cause of missions, home and foreign, and many of them were officers or active workers in missionary societies.

These men felt the need of a training school for the Christian ministry, different in kind from any which was then in existence. The seminaries with which they were familiar failed to satisfy them at three points. In the first place, they were under ecclesiastical control; in the second place, the training which they gave was narrow; in the third place, they were remote from the great centres of human life. The men who founded Union believed that there was room for something different, and the ideal which animated them they have put into words which no Union Seminary man will ever forget.

I will not repeat here the famous preamble, which is the charter of our liberties. It is enough to remind you of its salient points, so far as they are necessary for the understanding of the history that followed.

In the first place, the founders expressed their belief that a great city

furnishes peculiar facilities and advantages for conducting theological education.

In the second place, while providing for instruction in the doctrine and discipline of the Presbyterian Church, of which they were members, they declared their purpose to furnish the means of a full and thorough education in all the subjects taught in the best theological seminaries in this and other countries and to welcome to the privileges of the institution students of all denominations of Christians.

In the third place, they emphasized the importance of practical training for an efficient ministry. They believed that it is not enough to be pious and scholarly; one must know how to *express* his faith and to apply his knowledge in *action.* Accordingly, they proposed that their students identify themselves with the various churches of the city, actively engage in their services and become familiar with all the benevolent efforts of the city and of the time.

In the fourth place, they proposed to train men not only for the Christian ministry, but for every form of Christian service. How well they have succeeded you will hear tomorrow.

Finally, they wished to provide an institution of truly catholic spirit, or, in other words, to use their own memorable language, one "around which all men of moderate views and feelings who desire to live free from party strife and to stand aloof from all extremes of doctrinal speculation, practical radicalism and ecclesiastical domination, may cordially and affectionately rally."

Contact with life in its intensest form, the most thorough training possible, practical discipline gained through repeated experiment, a wide outlook and a catholic sympathy, a liberty safeguarded against the dangers of license, whether on the side of thought or practice, by devotion to a great cause:—such were the ideals of the founders for the institution they created. We, their descendants, surveying their work after the lapse of a century, find nothing either to add to or to take away.

No doubt there were ups and downs in the history. We do not always see things with equal clearness, and we are not always equally true to what we see. Yet, on the whole, I repeat, the impression produced is one of singular consistency. What Union Seminary was to the mind of its founders, that it is to us, their descendants, today.

The story of the outer life falls into five chapters. First, the days of struggle and weakness, from 1835 to 1852; secondly, the period of reconstruction, financial and educational, from 1852 to the reunion of the old and new schools of the Presbyterian Church in 1870; thirdly, the period of enlarging activity and growing usefulness, including the presidency of William Adams, from 1873 to 1880, and culminating in the removal of the Seminary to its new site on Lenox Hill in 1884. Fourthly, the period of storm and stress, marked by the veto of Dr. Briggs' transfer to a different chair by the General Assembly in 1891, the resumption by the Seminary in 1892 of the independence which it had surrendered in

1870, and the trials of Dr. Briggs and of Dr. McGiffert, and ending with the alteration of the terms of subscription in 1904 and the removal of the Seminary to its present site in 1910. Finally, the era of enlarged opportunity and service, in the midst of which we stand today: 1835 to 1852; 1852 to 1870; 1870 to 1884; 1884 to 1910; 1910 to the present—these are the outward landmarks. What they mean for the inner life of the institution we have now to consider.

What then is this spirit of Union, of which we love to speak? First of all, it is a spirit of confidence in the truth. If anything may be said to be characteristic of the Seminary it is this. At the time the Seminary was founded the Presbyterian Church was divided into two parties, the Old School and the New School, or as we should say today, the Conservatives and the Liberals. The founders were, with a single exception, New School men, and this is only another way of saying that they were confirmed optimists. Their differences with the Old School Presbyterians were not so much theological as ecclesiastical and practical. They believed that God is in his Heaven, and therefore that all is well with his world. It was not that they were more radical in their theology, but that they were more hopeful in spirit. They believed that the truth is able to take care of itself, and were eager to cooperate in practical effort with every one who shared this faith. Those whom they associated with them were men of like mind with themselves, and the new Seminary became almost from its birth the organ of the New School and the training school of its ministers in the era of independence which the disruption of the Presbyterian Church in 1837 forced upon it.

A single instance will illustrate what I mean. When Henry B. Smith came to the Seminary in 1850 he was fresh from New England, and what was still more dangerous, only four years away from Germany. In his Inaugural Address at Andover a few years before, he had paid a glowing tribute to Schleiermacher as the great German theologian who first in modern times led his fellow-countrymen back to the feet of Christ. It was not strange that a man of such a type should be looked upon askance in Presbyterian circles. It seems that some of his own colleagues had their doubts.

Dr. Smith thus describes a conversation which he had with Dr. Henry White, his colleague in the Chair of Systematic Theology, the one old school man on the Faculty, just before he came to the Seminary.

"Last evening I spent wholly till eleven o'clock and after with Dr. White talking over the whole Seminary and matters thereto belonging. He was rather curious about some of my theological opinions, and we got into a discussion of two hours on the person of Christ, in which *he* claimed that I advocated something inconsistent with the Catechism, and *I* claimed that he taught what was against the Catechism, which was rather a hard saying against an old-established professor of theology. However, it was all very well and kind on both sides, and did not prevent his urging my coming here."

"It was all very well and kind on both sides, and did not prevent his urging my coming here." Here speaks the spirit of Union; mutual confidence consistent with the recognition of individual differences. So may it ever be. God forbid that the day shall ever come when all the members of the Union Seminary faculty shall be men of one type, however excellent that type may be.

Next in order of my impressions is that of thoroughness of preparation. The men who founded Union Seminary were men of affairs, and they believed in training. They thought the best training possible was none too good for a minister of Jesus Christ. They believed in training in theory as well as training in practice. In the darkest days of the institution, when the Seminary was practically bankrupt, they invested $5,000 in the Van Ess Library, a sum more than half as great as that paid for the site of the building. They knew that a seminary without books was a contradiction in terms, and they were determined that Union should have the best that could be obtained, whatever the cost.

The spirit of the founders was the spirit of the professors. I wish I had the time to read the letter written by Dr. Edward Robinson when he accepted his appointment to the Chair of Biblical Literature.

"To understand the Bible," he tells us, "the student must know *all about* the Bible. It is not a mere smattering of Greek and Hebrew, not the mere ability to consult a text in the original Scriptures, that can qualify him to be a correct interpreter of the word of life. He must be thoroughly furnished for his work if he be expected to do his work well."

And then he goes on to enumerate the particulars which fall within the department as he understands it.

"To it properly belong full courses of instruction in the Hebrew, Greek and Chaldee languages, and also as auxiliaries in the Syriac, Arabic, and other minor dialects; in Biblical Introduction, or the history of the Bible as a whole and its various parts, its writers, its manuscripts, editions, etc.; in Biblical Criticism, or the history and condition of the text; in Biblical Hermeneutics, or the theory and principles of interpretation; in Biblical Exegesis or the practical application of those principles to the study and interpretation of the sacred books; in Biblical Antiquities; and further, a separate consideration of the version of the Seventy as a chief source of illustration for both the Old and New Testaments."

This was written in 1837. In 1887, when I entered the Seminary, the ideal remained the same. Dr. Robinson was gone, but he was reincarnate in the person of Dr. Charles Augustus Briggs, Edward Robinson Professor in fact as well as in name. How well we remember, some of us, that stalwart figure with the high voice and the stiff gray beard, and the discipline through which he put us; his elaborate analysis of the documents of the Pentateuch, E. and J., and the Deuteronomist, not to speak of the two Isaiahs and the many strands that entered into the making of the Book of Revelation. How well we remember the insatiable zeal with which when he had mastered one field of learning he turned to others—symbolics,

irenics, canon law. To his imperialistic mind the Seminary was more than a training school for the ministry. It was to be a Christian university in which all branches of theological learning should find a place and scholars from every part of Christendom flock to study under its graduate faculty. Even the Pope of Rome was not exempt from Dr. Briggs' paternal care, and some of us can remember his mingled sense of surprise and disappointment when after an interview in which he had explained to the Holy Father the proper way to secure the reunion of Christendom he found that well-meaning but misguided man still unconvinced. We may smile at his faith in the power of scholarship to bring healing to the world; but something he gave us that we would not willingly let go. To those who have studied under Dr. Briggs and the scholars whom he has trained—Francis Brown, Arthur Cushman McGiffert, not to speak of living teachers like Drs. James E. Frame and Julius A. Bewer—lack of thoroughness is not an intellectual failing. It is a moral fault. We cannot help this feeling. It is bred in our bones. We have drunk it in from the mother who has nurtured us. We owe it to ourselves; we owe it to our fellowmen; we owe it to our Master, to learn all that we can learn, that we may be able to do all that we can do.

With confidence in the truth and thoroughness of training went courage in the defense of the right. This is my third impression. Twice in its history the Seminary has faced a crisis which would have daunted men of less heroic mould. From each it has emerged triumphant. The first was financial. It met the Seminary on the threshold of its history before it had had time to take root in the new soil. The founders met for the first time in 1835. Two years later the panic of 1837 swept over the country, carrying down with it many of those on whose support they had relied. Many of the subscriptions, which had been made in good faith, could not be collected. The original plans which contemplated houses for the professors had to be abandoned. The property was heavily mortgaged, the salaries of the professors were often months in arrears, and they were reduced to every shift to keep body and soul together.

But they never faltered for a moment. The darker grew the outlook, "the more hopeful, even brilliant" it seemed to them. The words are not my own, but those of Mr. Charles Butler, *clarum et venerabile nomen,*—long time our honored President, himself one of the founders and a participant of the vicissitudes of those early days. "I can recall in memory," he says, "but cannot describe the feeling that was reflected on the countenance of the members when called together to consider what could be done to meet the impending exigencies. These meetings were generally attended by the professors as well and were always opened and closed with prayer." Thus began a feature of the Seminary's life which has been characteristic ever since,—the close contact between Faculty and Directors and the entire frankness and confidence which have ever marked their relations.

The turn of the tide came in 1852. In that year, as the result of a sermon preached by Dr. George Lewis Prentiss, at that time pastor of the

Church of the Covenant in New York City, a meeting was called at the house of Mr. Charles Butler, at which it was resolved to inaugurate a movement for immediate and full endowment. In the course of the next twenty years, through the united efforts of the friends of the Seminary, nearly a million dollars was raised and the financial stability of the Seminary was, for the time at least, secured.

A list of these early donors includes men well known in the financial and commercial history of the city. A legacy of James Roosevelt, received in 1846, furnished the foundation. Other gifts followed, culminating in one of $300,000 from Mr. James Brown, the largest thus far received by the Seminary. This made it possible to complete the endowment of the professorships. In 1880 Governor Edwin Denison Morgan gave $100,000 to the Library, which was followed soon after by a second gift of like amount. These gifts, with their promise of a fireproof building for the Library, made possible the removal of the Seminary from its first home in University Place to Lenox Hill. Others active in the effort to secure funds were Dr. Edwin Hatfield, a Director of the Seminary from 1846 to 1883, and Mr. Ezra M. Kingsley, the father of the present President of the Board, and long time the Seminary's Treasurer. In the seven years of Dr. Adams' presidency, more than $400,000 were added to the assets of the Seminary, and the five years that followed added nearly $800,000 more.

The second crisis in the Seminary's history was far more serious and called for courage of a higher order. It was the struggle with the General Assembly which began with the veto of Dr. Briggs' transfer to the Edward Robinson Chair in 1891. The occasion of the struggle was the creation of a new Chair of Biblical Theology in the Seminary, which had been made possible by a generous gift from Mr. Charles Butler. Dr. Briggs, who had been teaching the Old Testament for many years, was transferred to this new Chair. The change was purely formal and involved no modification in the courses given. But the opponents of Dr. Briggs interpreted the transfer as a new appointment and used the right of veto granted to the Assembly in 1870 to prevent his acceptance of the new position. The Directors regarded the act as *ultra vires* and Dr. Briggs was duly inaugurated. He took as the subject of his inaugural address "The Three-fold Fountain of Divine Authority: The Bible, the Church, and the Reason," and he used as examples of the triple approach Spurgeon, Newman, and Martineau. The effect of this address was electric. It surprised no one more than its author. It was not so much Dr. Briggs' doctrine that gave offense as his illustrations. That a Presbyterian professor should suggest that a Unitarian like Martineau or a Roman Catholic like Newman might find their way to God, the one by using his reason, the other by submitting to the Church, was too much for the conservatives of that day. The issue was joined and the battle was on.

Unable to reach him by indirect methods, his opponents turned to direct attack. Charges of heresy were preferred against Dr. Briggs in the Presbytery of New York, and when he was acquitted appeal was made to

the General Assembly. After a trial which lasted many days and attracted world-wide attention the Assembly by a majority of nine to one condemned him of the heinous charge of teaching that there were three fountains of divine authority, that Moses did not write the account of his death, that there were two Isaiahs, and that there was progressive sanctification after death. The Directors refused to dismiss Dr. Briggs and the only result of the trial was to lead the Seminary to resume the independence to which it was committed by its Charter and which in the opinion of eminent counsel it had neither the legal nor the moral right to surrender. The fact that in all the years of its history no suit has ever been brought against the Seminary for breach of trust because of this action is the best proof of the impregnability of its position.

I can remember as if it were yesterday the intensity of feeling which marked those early days. The controversy between the Seminary and the Assembly was at its height during the first years of my official connection with the Seminary Faculty. With what quiet patience all who were concerned carried themselves during this great ordeal, none could know better than the younger men who saw them in the intimacy of the classroom and of the Faculty meeting. The work of the Seminary proceeded as quietly as if nothing were happening without. We used to say, half in jest, and yet I think it was literally true, that the only place where you could go without hearing the Briggs' case discussed was Union Seminary. Yet, underneath this quiet exterior a great fire was burning. It was a time that tried men's souls. Old ties were sundered; lifelong friendships severed. Every motive that could be brought to bear upon men was used to influence the Directors and friends of the Seminary to abandon this faithful servant of God whom the highest court of their own church had publicly adjudged a heretic. Financial support was cut off; motives were impugned; students turned aside to other seminaries; but the men at the helm never faltered for an instant. They had taken their course deliberately and under a high sense of responsibility to God, and they kept it unfalteringly to the end.

For you younger men, sitting in this beautiful chapel today, with every sight and sound about you ministering to the sense of peace and beauty, it is difficult to realize what you owe to those who fought your battles in the past. With a great price they won the liberty to which you were born. I think of Butler and Dana and Jesup and Dodge and Hastings, and Cuthbert Hall and James and Brown, and all the honored roll of faces whom we miss today. Would that they could be with us to rejoice in the new era which their sacrifices and steadfast courage have made possible.

A fourth impression which I have carried away from my survey is that of catholicity of spirit. I have said that the founders were New School men, and that means that they were willing to work with anybody who was willing to work with them. From the first the doors of the Seminary have been open to students of all denominations, and all shades of theological opinion have found shelter within its walls. Whatever was

of interest to the church of Christ here or across the sea has found a quick response in the hearts of Faculty and students. Nowhere has Christ's prayer that his disciples might all be one been prayed more fervently than within these walls.

To this eager desire for unity must be traced the one serious mistake in policy which the annals of the Seminary disclose—I mean the so-called compact of 1870. This was an agreement between the Seminary and the General Assembly of the Presbyterian Church, by which the former agreed to grant the Assembly the right of veto over its professors, provided the latter would relinquish, in the case of the seminaries under its control, the right of direct appointment of professors which it had hitherto exercised. This action was taken at the earnest request of Dr. William Adams, the leader of the New School in the reunion movement. Dr. Adams was at that time one of the most influential members of the Board of Directors. Three years later he relinquished his pulpit in the Madison Square Church, after forty years of brilliant service, to become the President of the Seminary. Himself an ardent lover of liberty, chosen by common acclaim as the one American Christian fitted to voice his country's welcome to the Evangelical Alliance at its first meeting on this side of the sea, so great was his zeal for the unity of the church that he was willing that the Seminary, which he loved and served, should voluntarily surrender some part of her own liberty, if by so doing she could help others to a larger freedom. The decision was not made without searching of heart on the part of the Directors and, in the case of one of them, Mr. D. Willis James, with grave misgivings. Time proved the action mistaken and, as we have seen, in due course the Board resumed the independence which for the time it had surrendered. But if it was a mistake, it was a mistake that honored those who made it.

The same spirit of catholicity accounts for the last step taken by the Seminary in its progress toward complete freedom, namely, the abolition of the requirement of subscription to the Westminster Confession on the part of the professors. This action was taken on November 15, 1904, when Dr. Charles Cuthbert Hall was President of the Faculty. In place of the previous requirement it was provided that each new member of the Board and of the Faculty should in the presence of the Board express his adherence to the principles of the institution as set forth in the Preamble of January 18, 1836, and the Charter of March 27, 1839. Further action provided that the Directors should be members in good and regular standing in some Evangelical church, that the professors of Systematic Theology and Pastoral Theology should be ordained ministers of the Gospel, and that all the members of the Faculty should satisfy the Board of their Christian faith and life.

This action must not be understood as a departure from the original principles of the Seminary. On the contrary it was their natural consummation. If the requirement of subscription to the Westminster Confession was discontinued it was not that we wished our professors to believe less,

but that they might be free to believe more. Above all, it was that we might open our doors to Christians of every name, that they might enter in and share our work with us. For years this principle had been applied to the student body. Now at last it was extended to include members of the Faculty and of the Board. Today no less than eight denominations are represented on the Faculty and five on the Board of Directors, while the student body contains members of no less than twenty-five communions.

I have said that this action was taken under Dr. Hall's presidency, and with the name I mention one who was himself the very embodiment of the spirit of catholicity. I can see him today as he stood in the old library at 700 Park Avenue, when he first met the student body as President-elect, his face radiant with that sunny smile which we came to know so well. I need not remind you how quickly he won his way to the hearts of all whom he touched, or speak of the many improvements which he introduced into the Seminary life. The readjustment of the scholarship system; the provision of the Social Room and of the social spirit, without which the room would have been useless; the baths and the handball courts; the new home for the Union Settlement; the redecoration of the Adams Chapel; the quiet communion seasons at eventide; the kindled enthusiasm for missions—all these and more we owe to him whose face we miss today.

Much as he did for us, he was more than all that he did, and, as we survey these spacious buildings and study their refined decoration and graceful form, they seem to be the incarnation in stone of that exquisite personality, himself the expression in human life of the spirit of religion pure and undefiled.

Of the years that have passed in the new home it is difficult to speak with the objectivity which they deserve. They have brought great changes in the world without and in the world within. The great war has come and gone and left us with a conscience that is aroused and a mind that is perplexed. New issues have come into the foreground of our thinking. While the older Biblical and historical studies still hold their place, philosophical theology has come into its own, and with it new disciplines like religious education, the psychology of religion, and Christian ethics. We have made place for them in our curriculum, and, what is more important, in our thinking. But nothing that has happened has shaken our faith that the spirit for which Union stands, the spirit of faith and hope and love, is the spirit that the world needs if it is to find deliverance and inward peace. New tasks will meet us in the days to come, and new training be needed to fit us to discharge them, but the qualities of spirit that will be needed for success are the same that fitted our fathers for the work they were called to do.

So as we look forward to the years that lie ahead, it is with minds that are alert and hearts that are unafraid.

One development of the period deserves mention not only for its own sake but as an indication of the readiness of the Directors to enter upon those broader forms of service to which our founders committed us. I

refer to the School of Sacred Music. What it has accomplished in the eight brief years of its existence you who were present at the moving service at the Riverside Church on Saturday night need no words of mine to tell you. But of the wisdom, the devotion, the unselfishness, the spirit of worship, pure and undefiled, that have gone into its making only those who have been closest to Dr. and Mrs. Dickinson and their associates during these formative years can fully know.

Of the names that lend luster to the last quarter of a century whom we miss today I have time only for four: Francis Brown, Arthur Cushman McGiffert, Robert C. Ogden, and George William Knox.

When Dr. Hall, still in the prime of life, succumbed to the fatal disease which he had acquired during his second visit to India as Barrows Lecturer, Dr. Francis Brown succeeded him as President. How shall I characterize that great scholar and massive Christian? A man of encyclopaedic learning, master of detail yet equally master of principle, he guided us through the delicate negotiations which, after the renewed attacks upon the Seminary which culminated with the Atlanta Assembly of 1913, resulted in the Assembly's final acceptance of the Seminary's complete independence. Always reserved, not to say austere, it was given only to his colleagues, and then only at rare intervals, to penetrate the wealth of tenderness in a character which deserved more than most that I have known the name "noble."

The choice of Dr. Arthur Cushman McGiffert, a Congregationalist, to succeed Dr. Brown, set the final seal upon the interdenominational character of the Seminary. Dr. McGiffert, like Dr. Briggs, was originally a Presbyterian. As in the case of Dr. Briggs, charges for heresy were brought against him because of his book, *The Apostolic Age*. After a full trial in the Presbytery, in which the present speaker acted as his counsel, he was acquitted. When the case was appealed to the General Assembly, rather than expose the Seminary and the Church to the expense and publicity of a second trial, Dr. McGiffert, after a fraternal letter, in which he reaffirmed his loyalty to the standards of the Presbyterian Church, decided to withdraw from that Church, and was received by the Congregationalists. A great teacher, crystal clear in expression as in thought, he led his students through the successive stages in the history of Christian doctrine with an easy mastery which called forth their ceaseless admiration. His lectures on "The History of Christian Thought" will preserve for many generations of students the memory of a teacher who commanded their unswerving loyalty, but even more they will appreciate the little volume of intimate addresses which revealed a side of his character whose presence they felt but which he seldom put into words.

Of Robert C. Ogden, worthy successor of a long line of illustrious laymen who have been Presidents of the Board, it is sufficient to say that he brought to his office the same combination of open-mindedness, catholicity and conscientious attention to detail that had marked his predecessors. A great merchant, who had never himself enjoyed the privilege

of a college education, he devoted his leisure and much of his substance to making possible to others the privileges denied to him. Among the white men of his generation, the negro had no better friend, and many now living remember the thrill which they experienced when on one of the trips he engineered to southern institutions they were invited to attend a Southern Memorial Day Celebration at Athens, Georgia, and heard Judge Joseph Rucker Lamar deliver his famous address on "The Private Soldier of the Confederacy."

And what shall I say of the fourth of the group, Dr. George William Knox, missionary, philosopher, counsellor, playmate, and friend? Coming to us in full maturity, after many years of service as a missionary in Japan, he won his way at once into our affections and regard. Almost alone among the members of our Seminary circle he had the art *desipere in loco,* which, for the sake of those of my hearers who did not have the privilege of studying under Dr. Edward Robinson, I may paraphrase: "Whatever else you leave undone, don't leave out golf." When his premature death in 1912 robbed us of his companionship, he left a sense of bereavement which for us who knew him is still as vivid as on the day he died.

Two final impressions, and I am done. One is of the spirit of service, the other of the wealth of personality which the story of Union reveals.

On the first I can touch lightly, not because it is less important, but because it is all important. It is that for which all the rest of which I have spoken exists. If our fathers trusted the truth, it was because they had proved its power in service. If they believed in thorough preparation, it was in order that they might serve better. If they were courageous in conflict, it was because they valued the right to serve so highly that they would suffer no one to rob them of it. If, finally, they were catholic in spirit, it was because they were disciples of him whose kingdom is worldwide and who came to seek and to save the lost.

We have not realized our ideal—far from it—but at least we can say that we have never appreciated our ideal more clearly or cherished it more whole-heartedly than we do today. If we have established ourselves on these heights, close by the great university whose throbbing life we can feel pulsing through our own veins, it is not that we would abandon the city to its need, but that we may gain added knowledge to aid us in the solution of its problems. The Settlement on East One Hundred and Fourth Street, with its spacious play-ground, surrounded by crowded tenements, is as truly a part of the Seminary as this stately pile on Morningside Heights, and far away on the frontiers of the distant West, or in the lumber camps of Maine, or among the negroes of the South, or in China and Japan and India and the islands of the sea, wherever a son of Union in the spirit of his Master is grappling hand to hand with the problems of human misery and human ignorance, there the spirit of Union is present and the heart of the Seminary finds expression.

The mention of the Settlement brings to mind one who for more than

thirty years so lived himself into the life of generations of Union men that it is difficult to think of Union without him, Gaylord Starin White. For twenty-two years, from 1901 to 1923, headworker at Union Settlement, afterwards Professor of Applied Christianity in the Seminary, first President and for long the moving spirit of the Association of Neighborhood Workers, it was he who on Lincoln's Day brought together at the Seminary men and women of all creeds and of no formal creed but the love of their fellowmen to renew their spirits by contact with those eternal verities which outlast change. If we were to choose a single example of that selfless service which we wish we might realize in ourselves it would be hard to find one more fitting than Gaylord White.

The other impression is of wealth of personality. To no other institution on God's earth, I verily believe, has it been given in a similar space of time to gather so large a cluster of devoted friends. What a roll it is that passes before the mind as imagination recalls those who have gone before. Clergymen like Absalom Peters, Erskine Mason, Albert Barnes, Samuel Hanson Cox, Thomas Harvey Skinner, George L. Prentiss, Edwin F. Hatfield, Henry White, Henry B. Smith, Edward Robinson, Stephen W. Dana, William Adams, Lewis Lampman, William G. T. Shedd, James M. Ludlow, Philip Schaff, Roswell D. Hitchcock, Marvin Vincent, Thomas Hastings, Francis Brown, Charles Augustus Briggs, Charles Cuthbert Hall, John Hopkins Worcester, Arthur Cushman McGiffert, and George William Knox. Laymen like Knowles Taylor, Richard T. Haines, William M. Halstead, Norman White, Anson Phelps, Fisher Howe, Frederick Marquand, James Brown, Edwin D. Morgan, Charles Butler, D. Hunter McAlpin, William E. Dodge, Morris K. Jesup, Robert C. Ogden, and last but not least that far-sighted merchant and simple follower of Jesus Christ whose name this chapel commemorates, D. Willis James. Others have spoken his praise in words more eloquent than mine, but I cannot deny myself a tribute to his memory. For more than forty years a Director of Union Theological Seminary, for ten years its Vice-President, always its generous benefactor and wise counselor, he was its faithful friend in adversity as in prosperity, and his final gift was but the crown of a life which was full of giving. It was he who, foreseeing the great advantages to accrue both to the Seminary and the University by the close relationship which physical propinquity to the University would make possible, secured on his own initiative the option on two city blocks immediately adjoining Columbia University, the only site of comparable size still in the market, and so made possible that happy relation of academic fellowship to Columbia University, Barnard College, and Teachers College, in which we rejoice today.

Of the living I must not speak, though it is difficult for me to remain silent. But of the many in whose presence we rejoice today there are two of whom I cannot deny myself a single word: William M. Kingsley, honored son of an honored father, for thirty-six years a Director of the Seminary and from 1913 to 1936 the President of the Board of Directors,

this year lays aside an office by the conduct of which he has not only rendered distinguished service to the Seminary but endeared himself to successive generations of Union graduates by the wise and helpful words with which he has bidden them Godspeed as they have entered upon their new life. The other is our beloved leader in the years that lie ahead, Henry Sloane Coffin, since 1926 President of the Seminary. How shall we put into words the debt that we owe to him. Coming to us from the pastorate and with the needs of the parish minister the central passion of his life, he has held aloft the ideals of scholarship and of liberty for which the Seminary stands. Under leadership at once so able and so loyal to the genius of our beloved institution, we may look forward with confidence to whatever new testing the future may bring.

One other there is, of whom piety will not suffer me to be silent, though piety makes it difficult for me to speak. We miss today one face that was with us at the laying of the cornerstone in 1909. It is the face of one who had endeared himself to many generations of Union Seminary students, not only through his official position as President of the Board of Directors, but in the more informal intercourse of the home. Bound to the Seminary by ancestral ties, for forty years identified with its interests as Director, Vice-President and President, intimately associated with the smallest details of its affairs, it was to Mr. John Crosby Brown that Mr. James first communicated his generous impulse to present to us this magnificent site, with an additional gift of such size as to make immediate removal possible. And when this gift had been accepted, it was to Mr. Brown that Mr. James confided the execution of his trust. It was not my father's privilege to see the completion of these buildings, into whose every stone he had built his thought and love, but to the end he carried them on his heart. They were the last responsibility which he laid down, and the last continued conversation which I had with him only a week before his death had to do with them.

What was the secret of this devotion? What spell does Union possess which can bind to her service men such as these whose names we have mentioned? Let us find our answer in the words spoken by Mr. John Crosby Brown at his last public appearance with us, when he laid the cornerstone of the new buildings:

"As the representative of the Board of Directors"—so the solemn words run—"I have been requested to lay the cornerstone of this group of buildings, the future home of the Union Theological Seminary, an institution founded in 1836 by godly men 'to prepare young men for the service of Christ in the work of the ministry'. Sharing with the Founders the belief that for all enduring religious work 'other foundation can no man lay than that is laid, which is Jesus Christ', the Directors set apart this stone as the symbol of the spiritual foundation upon which this Seminary rests."

What Mr. John Crosby Brown then said we who are inheritors of the trust then committed to us repeat today. It is not upon anything that eyes can see or hands can touch that we base our confidence for the future,

but on that lifegiving Spirit who through all the changes of the years abides ever the same.

Half a century ago the friends of the Seminary met on Lenox Hill to dedicate what they fondly believed was to be its permanent home. How little they knew what the next quarter of a century would bring forth. "The present location", said Dr. Hitchcock, in his memorable dedicatory address, "is apparently for many decades, if not for all time. This commanding site, so near the centre of the island, is in little danger of losing its advantages. Right behind us is the great Central Park, close around us are hospitals, schools and galleries of art, trophies and adornments of an advancing civilization, but this institution of sacred learning which we dedicate today, interpreter of God's word, herald of God's grace, outranks them all."

Only yesterday I stood on the old site, now occupied by other buildings, and as I recalled the words which I have just quoted in your hearing, these other words, spoken by an older member of the Seminary many years before, rose unbidden to my lips: "Nothing, my brethren, is great in this world but the Kingdom of Jesus Christ. Nothing but that to a spiritual eye has the air of permanency."

Let that be my last word. For the last quarter of our life as an institution we have had for our home these magnificent buildings which the generosity of our friends has made possible for us. And to us it seems, as it seemed to our predecessors half a century ago, that what we have builded is to last for all time. Whether this is to be so or not, is in the hand of God. But of this we can be sure, that the spirit which has given birth to this institution and which is still the source of its ongoing life cannot be confined within any walls that human hands have builded. It is the soul that matters. Brick and mortar may decay; stones may crumble into dust; one generation of workers after another may pass away; one civilization may succeed another; the Kingdom of Jesus Christ endures forever. This is the ground of our confidence as we look forward to the new and splendid future that we face. These noble buildings, massive as they are, are to us but the symbol of a reality far more enduring, even the Kingdom of our Lord and Saviour, Jesus Christ, God manifest in man, the same yesterday, today and forever.

Address at the Centennial Dinner

William M. Kingsley, LL.D.
President of the Board of Directors

I speak for the Board of Directors of the Seminary in extending a very cordial welcome to all who are gathered here to join with us in celebrating our one hundredth anniversary. We are happy to greet so many who have come from near and far to show their friendly interest in us.

If the founders could have foreseen the future, they would have started this institution eight years sooner so that our centennial would occur in the midst of teeming prosperity and we would have been able to raise a large endowment fund. However, you will be glad to know that our friends have marked the occasion by helping us to add about $300,000 to our retirement fund. This is largely due to the generous gift of $100,000 from Mr. Edward S. Harkness. We would like and we really need another $100,000 to complete the fund. (I wait for further applause). This retirement fund has a double appeal. It appeals to the liberal party who would like to strengthen our hands; it appeals to the conservatives who view with some favor any of our retirements. The books are still open for members of either sect.

Three score and three years ago I became connected with the Seminary for in 1873 my father was elected treasurer and I went down to University Place to look things over and see if it was a proper organization for him to join. Fifty-two years ago I followed the Seminary north to 69th Street. Twenty-five years ago I pursued it still further north to 120th Street. For thirty-five years I have been a member of the Board and no one has yet suggested that I have a sabbatical year. I therefore feel free to claim for myself a sabbatical evening and will turn the further proceedings over to Dr. Coffin.

The Reverend Henry Sloane Coffin, D.D., LL.D.
President of the Faculty

In the year 1890 Union Seminary entered into academic partnership both with Columbia University, then located a short mile to the south of us on Park Avenue, and with our old neighbor New York University, who had been so close to us when we stood in University Place. That partnership has proved one of the happiest circumstances in the life of Union Seminary. Together with Columbia we have been able to offer larger facilities to a good many of our students. I think of one man, Stephen H. Langdon, of the class of 1903, who took his B.D. with us and the next year he took his Ph.D. with Columbia and is today one of the foremost students in his field in the English speaking world and occupies the chair of Assyriology in Oxford University.

When Columbia moved to Morningside Heights we followed and I cannot speak with too great gratitude of all that the University has meant to us, particularly of the keen and bracing mental climate in which it has

compelled us to do our work. We have made some small returns through the years. To speak first of the dead. Herbert G. Lord, of the class of 1877, was professor of philosophy in Columbia University; Thomas F. Carter, of the class of 1910, after serving on the foreign field, came home and became professor of Chinese. Upon the present Columbia faculty we have a number of representatives. Former Dean Frederick J. E. Woodbridge, of the class of 1892, is Johnsonian professor of philosophy; David S. Muzzey, of the class of 1897 in the Seminary, is professor of history; Raymond C. Knox, of 1905, is chaplain of the University; John J. Coss, of the class of 1909, is professor of philosophy and director of Columbia's famous Summer School; Robert S. Lynd, of the class of 1923, is professor of sociology. And on the faculty of Teachers College we are represented by F. Ernest Johnson, of the class of 1912, and Professors John L. Childs and Goodwin Watson, of the class of 1924.

I know I speak not only for myself but I speak for my eminent predecessors now no longer with us, Dr. Francis Brown and Dr. Arthur Cushman McGiffert, and for their colleagues when I say to President Butler that the twenty-six years we have spent in the closest proximity to Columbia have been years in which we have felt ourselves deeply in Columbia's debt and to no one more than to the honored president of Columbia who has been invariably not merely a courteous and considerate associate in all our academic matters but I must use a much stronger word, an ever thoughtful and considerate friend. I have great pleasure in introducing the President of Columbia University.

Nicholas Murray Butler, LL.D., D.Litt.
President of Columbia University

Mr. President, members of Union Seminary and our friends, this is not only a happy but a truly significant occasion. We are celebrating the 100th anniversary of a highly important undertaking in the field of theological education and of the intellectual life, but we are celebrating more than that. We are celebrating the significance in the life and thought of the world of all it is for which Union Theological Seminary stands and has stood through these hundred years.

Go back one hundred years and try to visualize if you can the personalities, the trends of thought, the dominant motives, the antagonisms, the doubts and the difficulties of the intellectual life and theological education as they then were and see what has happened in the interval and what great part Union Seminary has played in it all. It takes a long time for ideas to operate and to achieve their normal and natural ends. It so happens that the original charter of Kings College in the Province of New York is one of the very first, some have thought it was the first, to forbid any discrimination among teachers and students in that college because of religious opinion or religious faith. The first plan for a university ever drafted in this country was submitted by a committee of which Alexander Hamilton was a member in 1784 and it provided for a faculty

of divinity that should be non-sectarian and many sided. It took from 1784 until the coming of Union Seminary to Morningside to bring Hamilton's dream to fulfillment. And the same freedom, the same catholicity which was recorded in the original charter of Kings College and in Hamilton's plan for an American university is the characteristic of the Union Seminary which is now an integral part of the University's educational system, exercising large influence, helping to shape policy, and holding aloft the highest possible standards of intellect and faith in the field of theological training.

We are at a curious time in the history of the world. Emotion, not reason, is the prevailing influence in almost every land and it is the undisciplined, the untrained, the uncultivated, the uninstructed emotions of men which are over a vast portion of this earth's surface compelling the shaping of public policy, carrying official business toward unseeing and perhaps unseeable ends. What happened is that there has been a dispossession of intelligence and the call for us today is to bring back intelligence to an understanding and control not only of public policies but to an understanding and shaping of the life of the human spirit. Turn the pages of that classic work which has recently come from the pen of the Warden of New College, Oxford, Mr. Fisher's monumental history of Europe, and see once more with your own eyes what a part faith and the shaping of faith and the attempt to give a rational basis to faith has played in the history of mankind, how far it has succeeded, how far it has failed, how far it has modified institutions and how far it has had to come under compulsion from life. And then look at your present day problem. The passing of the home as a constituent educational influence shaping mind and character and morals, the greatly weakened influence of the church in many lands and the cooperative educational influence has forced upon the school a burden which it cannot carry, ought not to be asked to carry, and is wholly unable to carry. And, in consequence, with two of the great educational instrumentalities crippled, the home and the church, the school is facing these problems which are so manifold and so serious and we everywhere in this land and in other lands are paying the penalty.

Let us resolve at the end of these one hundred years of notable history to leave no stone unturned to bring back to its just dominance in human life the place of the disciplined and instructed human spirit. Let us give full place to emotion but let us see to it that it is guided and instructed by thought and by the intellect. There were many, many noble things said and done in those periods which we call the Middle Ages. It were well were we to refresh our knowledge of some of those great achievements and were to endeavor to bring back into the human life of today and the educational force of today those great instrumentalities for human uplifting and human guidance.

There can be no modern university of consequence without a faculty of divinity and there can be no faculty of divinity of consequence which

is not open-minded, tolerant, scientifically bent, and consecrated to its high purpose. Our task is not an easy one. It will not be accomplished to our full belief in the life time of anyone in the sound of my voice, but that is no cause for discouragement. That is the invitation to labor toward accomplishment and when we can in the highest height of intellectual life and social cooperation and political action give the human spirit its dominating place, theology will begin once more to come into its own and the change in the life of mankind will be a true revolution upward.

The Contribution of the Seminary to the Church at Home

The Reverend Julius V. Moldenhawer, D.D.

Class of 1900

It was not until some weeks after my appointment to this pleasant duty that I began to realize its possible magnitude. The three-fold division of the theme is no doubt the inevitable one, and no doubt the average alumnus like myself would be readier to deal with the story of the church at home than with either of the other subjects. Let the mind dwell on it a little, however, and the startling immensity of it gets hold of one. The helpful suggestion having been made that the Alumni Catalogue would be of assistance, there followed the conscientious perusal of a number of pages of that no doubt very accurate but far from exciting volume. Yet here if anywhere the bare bones of the story are to be found—the story which, if even in the most superficial fashion, I am supposed to tell. After having pounced upon a handful of handsome and attractive names, I had at once to exercise the virtue of self-denial and put aside for Dr. Fleming's use, the story of those whose work lay in the foreign field. But certainly I had no reason to complain since the mass and the wealth of the material was still so great as to make it impossible to do more than to suggest in terms of the record a handful of the men, who had once been students in Union Theological Seminary, the greatness of our Alma Mater's contribution to the life of the church at home. I have been helped by the suggestions of several friends who have given me interesting pieces of information. I thank especially my old friend and former mentor, Dr. Charles R. Gillett, for his kindness in furnishing me with most useful memoranda concerning the alumni of older days. Certainly this part of what I shall have to say promises to be the most pleasant and the most useful. I begin it, however, with fear and trembling for I am perfectly sure that many listeners will be most impressed by some ghastly and inexplicable omissions. If I am required to answer for the fault of silence concerning persons about whom something certainly ought to have been said, I shall probably fall back on Dr. Johnson's famous admission. When asked by a lady hearer how he could have made such an obvious mistake, he answered, "Ignorance, ma'am, pure ignorance." You are, therefore, to look with me at the great procession of Union Seminary men as they pass in front of us, noting from time to time one whose vivid personality or noteworthiness in service or association makes him stand out with special clearness.

Here is George Duffield of the class of 1840, who is said to have been put on trial for something said in a sermon, the orthodoxy of which was

considered questionable. How little that means to us today compared with the fact that he wrote one of the most famous and popular of our hymns, still sung as often as ever, "Stand up, Stand up for Jesus, Ye Soldiers of the Cross."

Here is William Porter of the class of 1843, whose health at the time of his graduation was so poor that he was given two years to live. The record shows that he was a professor in Beloit College from 1852-1906, and died at the age of ninety-seven.

I wish I could have found out something more about Thomas Harvey Skinner also of the class of '43, professor in McCormick Theological Seminary 1881-1892. I am fascinated by the fact that he was called the great American quarreller.

'43 gave us also Byron Sunderland, pastor of the First Presbyterian Church in Washington from 1853 to 1901. He served as chaplain of the United States Senate from 1861 to 1864 and again from 1873 to 1879.

I like to think of the career of Henry Darling of the class of '45 as a characteristic one. He also reminds me personally how closely a pair of memories can compress the better part of a century; since I first heard of him from a man who had been greatly influenced by him during his Albany pastorate. That man is still living and still enjoys speaking of Henry Darling. Here follows the most notable part of the record. Pastor of the Fourth Church in Albany, 1864-1881; moderator of the General Assembly, 1881; president of Hamilton College, 1881-1891.

Remembered and revered by many of us today is Thomas Samuel Hastings of the class of 1851. He was pastor of the West Presbyterian Church in New York City from 1856 to 1882; professor of Practical Theology, 1882 to 1904; president here from 1887 to 1897.

We come upon a number of names well-known to the world at large, though probably few people either alumni or others have for the most part known of their relation to the Seminary. There was Hannibal Goodwin, named in the second bracket in the class of 1851, who won his popular reputation as the inventor of the photographic film for the camera. Some of us can recall faintly the end of a period of litigation, the upshot of which was a payment to Mr. Goodwin of a considerable sum of money. To Union Seminary men, this leaves the best part of the story untold. Goodwin was at Union 1848-1849, graduating at General Theological Seminary in '51. His pastoral work began in New Jersey, but he suffered from such serious ill-health that he migrated to California. Here after some years he had made such physical improvement that he ventured to come East again, and we find him in the late 1860's in Newark as rector of the House of Prayer, where we discover him an early advocate of what came to be known as visual education. He was keenly interested in the use of stereoptican slides in his work among children and young people. It was because he was so ill-content

with the pictures available that he undertook the arduous business of making them himself. One naturally thinks of Isaac Watts, setting about the business of writing hymns with the conviction that by God's help, he would compose better than what he had. It was in the process of this undertaking, the purpose of which was wholly in line with his sacred calling and not a business venture at all, primarily, that Hannibal Goodwin found himself on the trail of what became an important invention. We ought to be glad to remember him today, not for the sake of the millions of dollars, but because of his enthusiastic and persistent service for the cause of Christian education.

One of the most impressive careers is that of Ezra Hall Gillett of the class of '45. We see him as pastor of the First Presbyterian Church of Harlem from the year of his graduation to 1870. He was professor of Political Science in the University of the City of New York, now New York University, to 1875. He was that grand combination of a successful pastor and a ripe scholar, author of the *Life of John Huss* and a *History of the Presbyterian Church,* translator of Luther's *Commentary on Peter and Jude.*

When we are in danger of forgetting how much older than our own day is the record of humanitarian Christianity, we shall recall for our reproof the name of Charles Loring Brace, who is enrolled in our alumni list under the year 1850. His vivid interest in social and political righteousness is shown in the troublesome episode of his arrest and laboriously managed release during the Kossuth troubles in Hungary. It was not until he had been thirteen times before a court martial that the cumulative effect of constant diplomatic pressure by the United States representative secured his release. New York and our whole country is grateful to him for being the chief founder of the Children's Aid Society of this city. Many who even today wish to know the story of the influence of Christianity in the amelioration of civilized society cannot afford to ignore his book *Gesta Christi,* published in 1882.

I was surprised and delighted to find the name of Samuel McChord Crothers in the class of 1877. Knowing as all of us have known about his later record, one was prepared to discover that his Presbyterian affiliation did not last long. He labored it is said successfully in Nevada and California, experiencing a growing liberality of mind. Then came the period, in the Harvard Divinity School, of the definite abandonment of all things Calvinistic. It is pleasing for us to realize that the man whom we all knew as a delightful essayist had a record of constant service in the pastorate,—Brattleboro, St. Paul and Cambridge. He is said to have remarked concerning his message as preacher and writer that his constant theme was Liberty.

We are all proud to see the fine figure of Joseph Hopkins Twichell in our company. Union Theological Seminary 1859-1861; Chaplain in the

United States Army from 1861 to 1864; became pastor of the Asylum Hill Presbyterian Church, Hartford, in 1865. He is known to all the world of literary reminiscence as the close friend of Mark Twain, and to everyone who knew him as a grand example of the Christian minister. I remind you all without apology of the delightful story of his visit in the company of Mark Twain at the office of the famous Standard Oil magnate, Mark Twain's good friend, H. H. Rogers. It was just at the time when the air was full of all the talk about the impropriety, or worse, of letting the Christian enterprise be supported by Standard Oil money. As the two friends were walking away from Mr. Rogers' office, Twichell is said to have commented with what I trust was mock-seriousness, "And just think Mark, all that money is tainted." "Yes," Mark Twain replied, "Tainted two ways, taint yours and taint mine."

There is a well-deserved bronze memorial tablet which we pass as we come and go from the library. It tells of Willard Parsons of the class of 1871. After a period as chapel missionary in Brooklyn from 1871 to 1873, he went to Sherman, Pa., where he stayed until 1877. In 1878 he became manager of the Tribune Fresh Air Fund in New York City. He carried this responsibility until his death in 1907. These are the words recorded in bronze. "He died . . . after a life of usefulness spent mainly in a labor of love for the poor children of New York City. His life-work enthusiastically performed in unselfish devotion to self-imposed duty was recognized by all, while his modesty as to his own work and his generosity in the praise of others coupled with his cheerful spirit endeared him to a large circle of friends."

Both because his memory deserves it and because of my own contact with a number of men who knew him well and loved him dearly, I must say something about Timothy Darling. Graduating at Union in 1869, he was for a period assistant in the First Presbyterian Church in Baltimore. Then came his long and excellent service as pastor of the First Church in Schenectady 1873-1887. I can bear testimony that he was well-remembered in the whole capitol district a quarter of a century after that. The last twenty years of his life were devoted to the work of teaching in Auburn Theological Seminary. He was loved for his friendliness and piety and admired with delight for his high intellectual gifts and his unfailing humor. Many words of praise have been well spoken concerning him, but his mind is set forth best in his own delightful phrases. He once alluded to the Theological Seminary in the following terms: "There is a not infrequent and irreverent reference to the Institution as a place where the ardor of youthful piety is chilled, and scholarly leisure maintains its dignity in frozen repose."

The name of William Hayes Ward is likely to continue to hold its high place in the record of a kind of literature that is at present living through a hard time. He was in Union Seminary 1856-1857. He held pastorates in the West until late in the 1860's, when he came to New

York to join the staff of the *Independent* in 1868. He was the brilliant and influential editor of that weekly from 1896 to 1913. His name brings to my mind an amusing incident in the early days of my student life in the Seminary. Coming, as I had come, from the simpler South, I had just a few days before watched with astonishment tinged partly with awe, and a little with levity, a magnificent procession of Union Seminary and Columbia University dignitaries, clad in the variegated magnificence of scholastic costumery. I was, therefore, just in the right mood to be immensely uplifted by reading an editorial in the INDEPENDENT concerning this grand occasion over which Dr. Ward had set the alluring title "Scholars in Polychrome."

What shall I say more? Time would fail me—as the author of the Epistle of the Hebrews said when he drew to the close of his famous 11th chapter. How can I do even so much as mention by name the scores of notable and devoted servants of God in the church who were nourished by this Seminary. As a mere act of personal piety, I must name some of those dear to me and the men of my own time. Even so, I must not try to name them all, though everyone would be spoken of with honor and affection. I do name with brief thanksgiving Charles Cuthbert Hall, Francis Brown and Arthur Cushman McGiffert. I end this brief and woefully incomplete roster of good and great names with a mention of Thornton Whaling of the class of 1882. And why, you ask! Only because he was a member of the faculty in the little college where I studied before I came to Union. He was greatly admired and not a little feared, for he had a sharp tongue and was capable at times of a cool sarcasm, which to the undergraduate was rather deadly. Some of his utterances were long remembered and well-cherished. The one I liked best was this retort after a citation illustrating a somewhat flabby liberality, "It's fine to have an open mind, but it needn't be open at both ends."

It had been my firm resolve to mention by name no living alumnus of the Seminary—excepting only as I tendered my thanks to Dr. Gillett. But I find that I am not content with this. There is one whom I speak of now though ever so briefly of whom all of us are thinking and to whom all of us are indebted for his own sake and for the sake of his influence in the whole church of today. We rejoice to honor Henry Sloane Coffin because here and now he is so fine an example of the great qualities displayed in the history of the Seminary and its best alumni. We offer him the assurance of our affection and our confidence. The world knows of his eminent ability,—we know his excellent goodness.

One question suggests itself even if the answer can be no more than barely stated. The question is this. What characteristic influence has Union Seminary had upon the religious temper of the Protestant church in America? It might be in most circumstances considered the mere

egotism of an alumnus to suggest that his Alma Mater could be credited with a definitely marked contribution. The fact remains, however, that the very name of Union Seminary has brought some notable reactions in thought and expression for the past half century or so. Certainly ever since the fateful early 1890's, the influence has been clear enough. During the twenty years or so following the Briggs' trial, men who chose to go to Union Seminary for their theological training did so with their eyes open to the fact that there was some danger in it. Even if it had to be confessed (and concerning this I am not quite positive) that there has been at certain times and places a negative influence not altogether fortunate, it must be by this time general knowledge that Union Seminary has played a large part in the liberalizing of Christian belief in the United States. We alumni put it not merely as a pious hope, but as a reasonable conviction, that that process has been on the whole in the direction of purifying and ennobling the declaration of the Christian dogma. One other influence may reasonably be claimed, namely, that we have had a good share in recalling to the mind of Christians the radically essential part which the service of one's fellowmen must play in the exercise of pure religion.

It may be that the best demonstration of the value of these two tendencies is to be seen where they coalesce. The process of Biblical criticism which seemed to be imperiling the authority of scripture did in fact clarify and emphasize that authority. The most brilliant example of this is in the story of the way in which the Prophets of the Old Testament came into their own as seers of religious truth and proclaimers of the divine demand for righteousness here on earth, the righteousness which should involve the abolition of numberless human oppressions and miseries and set in their places a happy and holy state. It certainly can be claimed that the period of liberalization in thought, feared and distrusted by so many minds, achieved some sort of consummation in which the written word was still commanding and powerful, and the sense of mutual human obligation was suffused with new warmth and light.

It remains only to recall that service of our Seminary which is one with the service of all such schools of the Prophets wherever they may be. We dare not here claim any clear distinction. We ask only that we may ourselves believe, and that others may believe with us, that the men who have gone out from Union during these past three generations have been worthy fellow-workers, with all those who according to their own circumstances and in other places responded to the call of God. It is written, "Blessed is the nation that has no history." A good word in these days of high visibility whether of sunlight or flash-light! Here and now we thank God for the blessings He has shed upon the world by means of useful and obscure lives. We thank God for the good examples of these His servants whether they do now rest from their labors or still live in the midst of them. The cynical outsider may not know what to make of such an attitude, but we insist upon looking at this great company of our fellow-

servants with affection and admiration. There have been and there are among them unquestionably some worthless scalawags, some pompous empty-headed praters, some smooth self-seekers, but for the most part far otherwise. Of these bad examples my brethren there are not many. For the rest we rejoice that Union Seminary together with her sisters has given to the service of mankind and to the glory of God such men as these whom, for the most part unhonored and unsung, we here praise. We praise the faithful preachers of the word, who having in their student life learned how to use the Bible, have diligently forsworn the way of the laggard and the loafer to the end that whenever they stood before their congregations they might expound the divine message with all the beauty and power with which their hearts and minds were endowed. We praise those among them, and they were no small number, who spoke honestly and without cowardice the word of truth which they knew to be unwelcome. In *The Kirk and Its Worthies,* Nicholas Dickson tells of one such plain-dealer. . . . Dr. Kidston, the minister referred to, enjoyed the reputation of being "a hard hitter," and he was worthy of the reputation as may be gathered from the following dialogue:—

"How did he get on the day?" an auld wife was asked on her way home by one who had not been able to be at church that morning. "How did he get on? He just stood and threw stanes at us, an' never missed wi' ane o' them. My certie, but *yon* was preachin'!"

We praise them (and for this excellence I think most of them were to be praised) for that they grew in good understanding of the hearts of their people and of the comforting and strengthening word desired by all minds tutored and untutored. I am especially moved to make the praise my very own in thanking God for the whole country full of understanding pastors.

Surely all homes and all churches have known the like of these whom I recall. One is a tall upstanding rather burly person wearing after the fashion of his day, a beard then turning gray. He seemed on most Sundays to be something of a Boanerges in his pulpit manner. What I remember most vividly about him is his unexpected and almost miraculous gentleness on a day when he had to console a father and mother who mourned the death of a little daughter. This other whom I knew many years later is not unlike. He too was a thunderer. Men in his Presbytery for the most part knew him as a stormy petrel. Nothing, it seemed to the casual observer, engaged his whole energy quite so surely as a good hot theological debate. But the picture of him most vivid in the memory of those to whom he was dearest was that of a day when he sat between the two of them, the young father on one side, the young mother on the other, with a hand on the shoulder of each and persuaded them to believe that life really is eternal. I think of yet another who brought a kindred ministry to a household for which he had no official pastoral responsibility. These people

used merely to come and hear him now and then. When a great sorrow came upon them, they asked very humbly if he would not come and see them. And so across the breadth of one of our largest cities he went and spent the evening where he was so greatly desired. Though he was told, I doubt whether even to this day, he realizes the immense good he did that night.

I love to think of the country-wide regiment of sturdy, sane, dependable ministers of the gospel at work in their various communities, well-liked, even loved, and so generally looked up to by their fellow-citizens. I like to think of the greeting to which they respond, various in tone and style, sometimes respectful, sometimes cheerfully familiar, — Doctor, Dominie, Parson, Reverend. I think of them, hundreds of them, filling hard places partly because they are fitted for them, often merely because they were at hand when the field opened. It was laid upon them, this work, as the Cross was laid upon the shoulders of Simon of Cyrene coming in from the country. They may have felt as Mulholland did when the Lord laid his hand upon him that they wanted to preach the gospel handsome and out of the wet. But they too harkened to the command of the Almighty, when He bade them go on proclaiming the gospel of salvation in the place where they were at home. "Back you go to the cattle ships and preach my gospel there."

It is only one of the nineteen centuries that we are celebrating, but it is the church of this whole nineteen hundred years that we serve. The church, that strange indestructible compound of chaos and order, moved and inspired by the breath of God, blazing again and again with the divine fire; the church, scorned, rejected, hooted at with the derision of the foolish, bidden to look upon itself as dying, its austere brow insulted day after day by the wagging of minatory fingers, bidden to be silent when she is determined upon speaking, to speak when she would be silent, this blessed astonishing church lives on with its incredible vitality and holds its course, according to Mr. Chesterton's fine simile, "Like a charioteer reeling but erect." This church is the church of God! And for one hundred years this our beloved Seminary has sent men out from her gates, chiefly for this, that they might be ministers of the gospel of Christ. And the one pure justification of the Seminary's existence is that these men so trained have done their work. Most of them obscure and unremembered, they have toiled in the place to which it pleased God to call them, all that they did being wrought into the pattern and structure of devout single lives and into that communal miracle the Christian fellowship. In that fine poem of Rudyard Kipling's "The Palace," the man who was King and Mason, on setting about his task of building, came upon the wreck of what was left by one who had built before him. As his need was he shifted, changed, and made over. Then came the day when he in his turn had to abandon his task, before he had done, as all men must in this ever imperfect world. In that, like the ones who had gone before him, he too

must needs face the fact that the work of his hands had not been established, that it too must be made over and wrought into new shapes.

I called my men from my trenches, my quarries, my wharves, and my sheers.
All I had wrought I abandoned to the faith of the faithless years.
Only I cut on the timber—only I carved on the stone:
"After Me Cometh A Builder. Tell Him, I Too Have Known!"

Such is to be the way with every house made with hands, even the house of God, called the Church. And yet amid all the chances and changes, what all the servants of the church learn, some in a short apprenticeship, others after a hard lifetime, is, that the church does last.

In vain the surge's angry shock,
In vain the drifting sands:
Unharmed upon th' eternal Rock
Th' eternal city stands.

The Seminary's Service to the Church Abroad

The Reverend Daniel Johnson Fleming, Ph.D., D.D.

Professor of Missions

Class of 1904

The Seminary has served the church abroad in three ways; through the curriculum and through the direct service of the Faculty, through nationals, and through missionaries.

In connection with the curriculum, it is noteworthy that missionary instruction was one of the subjects assigned to middlers in the original "Plan" of 1837, although this idea was not then carried out. However, Union was one of the first, possibly the very first, seminary to introduce lectures on missions into the curriculum. It was Dr. Prentiss, in 1873, who began a course on the aims, principles and claims of Missions, which course was continued until his resignation in 1897. Missions continued to have a regular place in the curriculum through lectures by President Hall, and by Professors Knox and Hume. In 1914 the Department of Foreign Service was organized with a director, and in 1918 a Professorship of Missions was established.

A further early evidence of missionary interest is the fact that a little more than a year after the Seminary was started a Society of Inquiry Concerning Missions was organized and continued for over fifty years. In 1844 there were seventy-five members of this society, and in 1848 there were sixteen candidates for work abroad. This society was receiving eleven weekly publications at a time when the Seminary itself was in possession of no periodicals whatever. Throughout much of its existence this Society exerted a powerful influence in the student body. One day a month was set aside by the Faculty for its morning and afternoon meetings, with programs of prayer, essays and addresses by returned missionaries or by secretaries of the boards. Funds were collected and elaborate anniversary exercises were held from year to year in various city churches. The last trace of this society is in the catalogue of 1908-1909, after which missionary interest found expression through the Student Christian Association.

The Seminary library has given a large place to the world task of the church. Since 1909, this service of the Seminary has been enriched through a fund called "The Charles Cuthbert Hall Memorial Library of Christian Missions," which includes books on the religions and civilizations with which the missionaries have to deal. Since 1929, the Seminary has served the Protestant mission boards of the United States and Canada by housing in the Brown Memorial Tower the Missionary Research Library, an official collection of research material on missions unrivaled in all the world.

Three of our recent Presidents have made marked contributions to

missions. Dr. Charles Cuthbert Hall was Barrows Lecturer to India and the Far East in 1902, and again in 1906. Two of President Francis Brown's children went abroad, a son to a professorship in Beirut, and a daughter to China. President Henry Sloane Coffin lectured in China in 1916 at the request of the mission boards, and has been President of the Board of Trustees of Robert College since 1926. Along with these three presidents one should mention with high praise the services, for sixteen years, to Japan by Professor George William Knox as Professor of Philosophy and Ethics in the Imperial University, Tokyo; his lectures on the History of Religions and on Missions in this Seminary, 1899-1912; and that he died in Chosen in 1912 while carrying out his duties as Union Seminary Lecturer on Christianity in the Far East.

A remarkably large percentage of our present Faculty have served the younger churches through visiting lectureships or through more prolonged residence abroad. Professor William Adams Brown, in 1916, was the second Union Seminary Lecturer on Christianity in the Far East, and after several months in China visiting mission stations and conferring with Union alumni, he submitted to the Directors of the Seminary a valuable "Report on Missions in the Far East" which was in wide demand. Still further, in 1930-1931, Dr. Brown served as a member of the notable "Commission on Christian Higher Education in India," and has been President of the Board of Trustees of the Women's College, Istanbul, since 1930. Professor Frame lectured in the Doshisha, in Japan, in 1906, and spent the summer of 1920 in Japan, Chosen and China. Professor Hume, besides coming from a distinguished missionary family and serving in India as a missionary, 1907-1914, has lectured at Union since 1914 on the History of Religions, has written three books in his field, and in 1923 delivered a course of lectures on "India's Early Religious History" in the Universities of Bombay and the Punjab. Dr. Fosdick lectured in China in 1921 at the invitation of the Kuling Convention. Professor Fleming was a Professor in Forman Christian College, Lahore, 1904-1912, has lectured on missions in Union since 1915, has written eleven books in his field, was a member of the Commission on Village Education in India in 1919, and was a member of the Fact Finding Staff of the Laymens Foreign Missions Inquiry in 1931. Professor Ward lectured in India and in China under the auspices of the National Christian Councils of those lands. Professor and Mrs. Lyman and Professors Bewer, Scott and Tryon have visited and lectured in the Near East. Professor Elliott was in China, 1905-1908, as the private secretary to Bishop James W. Bashford and during this time was closely associated with the administration of Methodist Episcopal Missions in China. With Bishop Bashford he studied the problems of missionary administration in Japan. He helped to inaugurate and organize the China Centenary Campaign, and was assistant secretary, 1908-1910, of the Africa Diamond Jubilee Campaign as well as helping Bishop C. Hartzell in the administrative correspondence for Methodist Missions in Africa. Professor Harris was on the Faculty of the American

University at Cairo, 1925-1928. Thus fourteen of our present teaching staff have served in some capacity abroad. Through these and other means an atmosphere of genuine interest in the world task of the church has been attained.

Turning to the Seminary's second type of service to the church abroad let us note its contribution to an educated indigenous leadership. The central place of nationals in the younger churches was recognized in that, from the first, the Missionary Fellowships and Scholarships have been open to nationals on the same basis as to missionaries. To date fifteen nationals have been given Misionary Fellowships, and nine, Missionary Scholarships.

Since 1924 the importance of developing an educated native leadership for the younger churches has been dramatized each year for the student body, through what is called the Student Friendship Fund. Previous to 1924, contributions by the students toward missions were usually assigned to the partial support of some American missionary, often an alumnus of the Seminary. But for the last twelve years students and Faculty, instead of supporting some American missionary, have contributed each year to a fund for the purpose of bringing a national, some potential Christian leader, to the Seminary for study and further preparation with the understanding that such students would return to their home lands at the conclusion of their study. A secondary purpose was that these representatives from abroad should contribute to the international life and understanding of the Seminary. Each year one can but marvel at the sacrificial giving of the students who, assisted by the Faculty, make annual contributions ranging from $1,000 to $1,600 to this fund which has brought to the Seminary eleven such leaders; two each from India, China, Japan, Latin America and the Near East, and one each from Africa and the Philippines. The list is as follows:

Date	*Name*	*Place*
1923-1924	Andrew Thakar Dass	India
1924-1925	Samuel H. C. Hu	China
1925-1926	Florencio Saez	Porto Rico
1926-1927	Shakir Khilil Nassar	Syria
1927-1928	Gakuzo Kubota	Japan
1928-1929	Donato Galia	Philippines
1929-1930	Cherukara Mathew John	India
1930-1931	Alfred J. Ferreira	Africa
1931-1932	Mencius Clifford Hsu	China
1932-1933	Vasil Georgieff Ziapkoff	Bulgaria
1933-1934	Luis Villalpando	Latin America
1934-1935	Vacant	
1935-1936	Tetsutaro Ariga	Japan

This prophetic trend toward helping nationals secure education for service was still further strengthened in 1925, when friends of Theodore

Lee Safford, contributed toward the Safford Memorial Fellowship Fund for the express purpose of helping some national each year to attend the Seminary. During the first fifty years only two students from abroad became alumni, the first in 1847, and the second in 1856. But in the second fifty years one hundred and twenty-three students from lands of the younger churches became alumni. In other words, two percent of our alumni have come from and gone back to the younger churches. Union is proud to have among its alumni such distinguished men as T. T. Lew, '18, Dean of the School of Religion, Yenching University, China; William Henry Hung, '20, Dean of the College of Arts, Yenching University, China; Y. Y. Tsu, '21, formerly Director of Religion in the Union Medical College, Peiping, now of St. John's University, Shanghai; and C. Y. Cheng, '24, First Moderator of the Church of Christ in China, and for many years member of the National Christian Council of China.

Turning to Union's third type of service to the church abroad we can make several striking statements. Four hundred and eighty missionaries are counted among Union alumni. This is eight and four-tenths percent or one missionary out of every twelve alumni. Taking both nationals and missionaries into consideration one out of ten of Union's alumni have entered into the service of the church abroad. Every single year's addition to the alumni for the last ninety-four years has included one or more missionaries, excepting the year 1865. The average annual increase in missionary alumni during the first seventy-five years was four. With the provision of missionary apartments, fellowships and more special instruction in missions, that average per year has increased to seven, that is, almost doubled, during the last twenty-five years. And yet, even these fine averages do not tell the whole story. The privilege of auditing courses without payment of tuition has been extended to many missionaries. Others have not taken sufficient work to be qualified as alumni. For example, while during the past fifteen years one hundred and seventeen have so been credited, one hundred and fifty other missionaries, or an average of ten per year, have studied at Union without being counted as alumni.

As to geographical distribution of regular alumni we have the following record:

China	155	Africa	19
The Near East	110	Pacific Islands	11
India (incuding Burma and Ceylon)	70	Philippines	8
Japan (including Chosen)	58	Siam	5
Latin America	30	Others	11

As to the Boards under which the missionaries went out, the record is as follows:

The Presbyterian Church, U. S. A.	148
The American Board	124
Under Universities	50

The Methodist Episcopal Church	49
Y.M.C.A.	21
American Baptist Missionary Society	20
The Reformed Church in the U. S.	13
Disciples	9
The Reformed Church in America	6
The American Bible Society	4
Friends	3
The Protestant Episcopal Church	2
Others	35

Missionaries on their limited salaries find it difficult to spend their furlough year in study, especially study in New York City. The Seminary has been able to help them in two very appreciated ways. The first way has been financial, through fellowships. In 1918 through the generosity of Mr. Edwin M. Bulkley, Mr. and Mrs. Charles H. Ludington, Mr. Cleveland H. Dodge, and Mr. George H. McFadden, the Seminary was able to establish a number of Missionary Fellowships yielding $750 a year. In 1921, still further help was provided through the establishment of two Missionary Scholarships of $450 each. During the years, sixty-one missionaries have been helped to a year's study through these fellowships; and twenty-eight misisonaries have received scholarships.

Of even greater significance to missionaries on furlough has been the provision of missionary apartments. During each of the first two years twenty apartments were available in the old "99 Claremont"; since 1930, twelve have been open each year to missionaries. These arrangements help them to get the maximum out of their furlough year, enabling the missionaries to live together rather than being scattered near and far as before. Mothers can relieve each other in taking care of their children while they attend class or attend to other engagements. Gratitude for these apartments is touchingly manifest.

But statements such as that there are four hundred and eighty missionary alumni, or one out of every twelve, are mere statistics. Let us catch some glimpses of the interesting, significant and varied service that lies back of those figures.

There was Samuel Robbins Brown*, D.D., of the class of 1838. Brown was among those pioneer American missionaries who did so much to help China and Japan to take their place among the world's great nations. A few months after graduation with the Seminary's second class he embarked on the one hundred and twenty-five day voyage for China. As foreign women were not then allowed in China, his young wife was admitted into this isolated, strict country as "freight." When in 1859 the Reformed Dutch Church decided to establish a mission in Japan, only recently opened to western entrance, Brown accepted the call to be transferred as

*Data from C. C. Cregan, *Pioneer Missionaries of the Church,* N. Y., 1903, pp. 247-59.

one of the first missionaries to that land at a time when Christianity was accursed and all Westerners were under suspicion. Brown brought the first Chinese students to America for study; he was the first to give America photographs of the Japanese people; he was a pioneer in woman's higher education, an early instructor of the deaf and dumb, and a translator of the New Testament into Japanese.

The Reverend Henry Martyn Scudder, of the class of 1843, went out to India under the American Board. After eight years of work in the city of Madras, Mr. Scudder obtained leave to seek a new and less occupied field of effort, and this led to the founding of the American Arcot Mission of the Reformed Protestant Dutch Church of America. His father and six brothers served in the Arcot Mission, and all told the great Scudder family have given over one thousand years of missionary service at home and abroad.

In 1844, just ninety-two years ago, there entered this Seminary a young man of twenty-eight who for eleven years had manifested the profoundest infidelity. The son of a wealthy New York merchant, he had traveled extensively in Europe, knew German, French, Spanish, and Italian; and although he had never gone to college he had carried out extensive study in literature and music. Just before entering the Seminary he had broken off the habit of smoking, had stopped profanity, and had cut off all use of intoxicants. This young man was George Bowen*, who later became the Christian mystic of India, and who combined in a unique way the spirit of absolute self-sacrifice, extraordinary intellectual abilities, unresting energy, and a passionate love of the personal Christ.

Within three or four weeks of Bowen's striking conversion, due to the profound effect of the death of his talented and spiritual fiancee, he fully resolved to be a foreign missionary. Friends urged him to come to Union for further study. He began active Christian work at once, teaching a Sunday school class and working a district as tract distributor. Above all he sought to equip himself for his life-work through the guidance of the Holy Spirit, constantly drawing his life up to the highest. If he was to be a winner of souls later in India he must be a winner of souls where he was. During those three years of Seminary life he was a Christian of the sincerest type, living out his religion. He was the leading spirit in the prayer meetings among the students. Here began those deeper experiences of the Christian life which were to issue in the singularly powerful spiritual character of the future.

In 1847, at the end of his Seminary course, Bowen embarked under the American Board for India. For forty years thereafter he lived and labored with indefatigable energy without furlough or change of climate. In his journal on that voyage to India Bowen wrote: "It appears to me now that the highest style of Christian in God's sight is one who lives in

*Data taken from R. E. Speer, *Some Great Leaders in the World Movement,* Revell, 1911, pp. 155-96.

the wise exercise of all his powers, sparing himself not at all, doing all to produce great and immediate results, yet believing that he has not lost God's favour when there is no appearance of fruit; and willing to be thought unprofitable by the Church."

Recalling how many of his thirty-two years had been cast away before he had really begun to live, he wrote: "I was thinking this morning that thirty-two years of my life had rolled away, and I had not yet begun to live. That is, to work—for to work is to live. All my past life has been a long and strangely circuitous avenue to my present position, a wandering maze which God alone discerned. Only to think of it, thirty-two years cast away, and who knows whether my allotted time is not comprehended in them. Surely if any individual should resolve to do with might what his hand findeth to do, that purpose should be mine. But after all, it is not time which we need so much. If the choice were now offered me to live twenty-five years with my present measure of grace, or to live six months with that measure of the Spirit's influence which I sometimes crave from God, I would certainly choose the last. Yes, I believe three days with the baptism of the Holy Ghost will be of more value to this unhappy world than the longest life of mediocre piety."

Two years after Bowen's arrival in India he was led to adopt a life of Franciscan simplicity. He gave up his missionary salary, left the mission house, and took up his abode in a little room in a mud-walled house. He would spend hours of the nights in prayer, fasting for long periods, in one instance for a fortnight. In response to a profound impression from meditating on the character of Christ, Bowen gave away every penny he had in the world. In his simple dwelling he would entertain the humblest and make them feel welcome; but in the same dwelling the highest had no consciousness of the exceptional surroundings and no feeling of condescension in the presence of one who received them with true gentlemanly courtesy and dignity. His eager desire was to have Christ walking about the streets of Bombay as He did about those of Jerusalem and living among this people as He did among the Jews.

Bowen, however, was no narrow-minded ascetic recluse. Little children loved him and felt that in him they had a friend. For years he edited the *Bombay Guardian* along with other literary work of high grade. He was constantly preaching in the streets or wherever people would congregate, occasionally being maltreated and even mobbed. Among both Europeans and Indians this man of rare individuality, who could stand alone, who moulded his life according to his own high convictions of responsibility, and who felt bound by no artificial standards, stood forth as a conspicuous personality in the city of Bombay.

Henry Harris Jessup*, of the class of 1855, made his mark in Syria. It was on the day of prayer for colleges eighty-three years ago that an im-

*Data from Henry H. Jessup, *Fifty-three years in Syria,* Revell, 1910, pp. 3-19.

pulse crystallized into purpose, and he decided to offer himself for work abroad. From that day of choice his aim was to make himself available and useful. Besides doing his regular seminary work, he attended medical lectures in the Crosby Street Medical School, learned first aid to the sick and wounded, studied practical dentistry, and engaged in tract distribution for the City Tract Society, experiencing many a rude rebuff and learning wisdom thereby. Further practical experience was gained from work at Blackwell's Island, the Five Points, and the Half-Orphan Asylum.

On his graduation in 1855 Jessup was pledged to go to Syria under the American Board. He came back to the Seminary in October for one of the morning missionary prayer meetings and met with a group expecting to go abroad—Harding, later of India, White of Asia Minor, Byington of Bulgaria, and Kalopothakes of Athens. The next day he preached at Newark and incidentally suggested to the young people that if they felt inclined on reaching home they might write a resolution as follows: "Resolved, that if the Lord will give me grace, I will be a misisonary." One little boy did write such a resolution. When his mother chided him on the ground that he was too young to know what he was going to be, the lad said, "I did not say I *will* be; but, if God gives me grace, I will be." That boy was James S. Dennis whose later writings in Arabic were classics and whose three volumes of *Christian Missions and Social Progress* with his *Centennial Survey* were epoch making for their day.

Jessup sailed for Syria in 1855, along with seven other missionaries, in a bark laden with New England rum. There followed fifty-three years of service in that land, years of pioneering in the changing social order of the Near East, years filled with service in the interests of religious uplift, educational progress, social morality, and of civilized influences in general. He was in the midst of the confused religious and political entanglements of the Asiatic Levant, and the resulting turmoils produced persecution, spoilation, civil war and massacre. For over half a century Jessup rendered to Syria service marked by variety and continuity, by diligence in the use of opportunity, and by fidelity to his high commission.

John Thomas Gulick*, of the class of 1862, stands out for a certain independence of thought during his career in Japan. He was a biological evolutionist and made noteworthy contributions to the Darwinian discussions of those days. It is interesting that his convictions as to the evolutionary process placed definite limitations on the type of missionary method he could use. He could not, for example, stampede anyone's psychology into new religious patterns irreconcilable with that person's cultural past. He was unwilling to transfer his American Christian pattern of thought bodily into the Japanese mentality. On the contrary he encouraged them toward the ideals and major concepts of Christianity through their own best thinking.

*Data from Addison Gulick, *Evolutionist and Missionary, John Thomas Gulick,* University of Chicago Press, 1932.

"Characteristic Smith" was the nickname given to Dr. Arthur Henderson Smith*, a Union graduate of the class of 1870, by the readers of *Chinese Characteristics*, a best seller in its day and translated into four languages. This and seven other volumes were turned out with apparent ease in the midst of constant preaching and other arduous tasks of Smith's fifty-four years of missionary service. His books show how close he was to the life of his adopted people, how microscopic were his powers of observation, and how comprehensive his knowledge. His wit was lightning-like in its suddenness and flash. On one of his furloughs a secretary of the American Board asked him what appeared to him as the most significant change in American life since he had last been in America. "The increased size of your waste baskets," Dr. Smith replied instantly. Again one in his audience at a time when matters were pretty bad in China said, "Dr. Smith, will you give us the bottom facts of the situation in China." "There is no bottom and there are no facts," shot back Dr. Smith, going on to explain the complexity of the crisis. This irrepressible wit and humor illuminated his writings and made readable the most serious subjects. Accessible, responsive, free and familiar, all could get near him. Yet he had dignity, stability of character, breadth of understanding, power and influence throughout China.

Whether at ecumenical conferences or in framing the policies of his own mission Dr. Smith's Christian statesmanship was notable. He was an able administrator of famine relief during many of China's periodic famines. Close to the life of the Chinese, he anticipated the danger of the Boxer Rebellion in 1900 and warned the American Ambassador. An outstanding international service was rendered when he proposed in 1906 to President Roosevelt that the unexpended balance of the Boxer Indemnity, some twelve million dollars, should be used to educate selected Chinese youth in American colleges and universities. This action influenced Great Britain to a similar procedure.

Dr. Smith was deeply and tenderly spiritual throughout his career. Many a time when difficult situations arose he led the way to a wise decision through prayer. A Christian statesman, Dr. Smith was relieved by the American Board in 1906 of all local responsibilities that he might become the board's first missionary-at-large to interpret through voice and pen his message.

The Reverend John Henry House, one year after graduating from the Seminary in 1871, went out to Bulgaria in the Balkans. A good student of languages he soon mastered the Bulgarian language and made many friends in his adopted country. He lived through the Russo-Turkish conflict and was instrumental in the exchange of prisoners after the war. As teacher he was for many years the head of the American School for Boys. While head of the school he not only introduced a department of industrial education but he translated the first psychology into the Bul-

*Data from *The Missionary Herald*, CXXVIII, 1932, pp. 371-74.

garian language. As a preacher he spent much of his time visiting villages all through the Balkans, travelling many times alone and unarmed through those dangerous and bandit-infested mountains. In 1902, when Miss Ellen M. Stone was captured by the bandits, he spent nine weeks in the mountains making contact with the brigands and finally succeeding in getting her release.

In 1904, Dr. House started the Thessalonica Agricultural and Industrial Institute. This school had long been a dream of Dr. House. He felt it was very important in an agricultural country to train boys to be leaders, to know how to produce their own food, to handle model farm machinery, to fertilize soil, to breed and tend livestock, cattle, sheep, pigs, poultry and bees, to plant and graft trees and vineyards, to run a dairy, to build, repair and make roads. When the phylloxera attacked the grape vines in Greece, Dr. House introduced the American wild grapevine and grafted the delicious Greek grapes on to the resistant stock which was a most successful experiment.

Five years ago the Greek government bestowed the Silver Cross of the Saviour upon Dr. House. He has twice been honored by his own university with the degrees of D.D. and LL.D. Dr. House died recently in his ninety-first year leaving behind his great school which, as he said, "seemed as much like a miracle as possible."

Dr. Sydney L. Gulick, of the class of 1886, was born of missionary parents on the Marshall Islands, in the middle of the Pacific Ocean. For twenty-six years he was a missionary of the American Board in Japan. Then for twenty eventful years he served the Federal Council of Churches of Christ in America, becoming one of the world's foremost advocates of international justice and goodwill. He has been the author of many important books most of which reflect this international interest. Among them are *The American Japanese Problem, America and the Orient, Anti-Japanese War Scare Stories, American Democracy and Asiatic Citizenship,* and *The Christian Crusade for a Warless World.* The Quota Method for dealing with all immigration was devised by Dr. Gulick in 1913, and eventually became the official government policy as the "Quota Immigration Law." He was an untiring advocate of the repeal of the so-called Exclusion Act of 1924.

The Committee on World Friendship among children represents one of the many creative ideas for which Dr. Gulick has been responsible. In the first friendship project, sponsored by this Committee during 1926-1927, some thirteen thousand Doll Messengers of Friendship went to Japan to attend the doll festival; in the second, in 1928, about thirty thousand Friendship School Bags were sent to Mexico; in the third, in 1930, some twenty-eight thousand Friendship Treasure Chests were filled for the children of the Philippine Islands; and in the fourth, twenty thousand Friendship Folios were sent to China.

Many in this assembly remember the magnetic personality of Howard

S. Bliss*. Over six feet in height, erect, alert, vigorous, with a fine strong winsome face, a keen but kindly eye, Howard Bliss was imbued with the optimism of a great faith in God and man, radiating light wherever he went. Receiving the fellowship for highest rank in the class of 1887, he continued his studies for two years at Oxford, Goettingen and Berlin. In 1902 he took over the presidentship of the Syrian Protestant College at Beirut, succeeding his father who had founded this institution. Here all that was best in his endowment found royal development. It was a great achievement to keep this great college steadily on its course mid the turbulent cross-currents of the war with the daily drain of dealing with starvation, of managing without money and hospital supplies, and of avoiding deportation by bitter German or hostile and suspicious Turkish officials. During all those fateful years his watchwords were "Do not linger on that ugly point," or "Keep sweet and move on." His principle in dealing with the foe was "Frankness and good-will." Through all those weary years he kept his head. He refused to retail rumors. He paid no attention to insinuations that he was pro-German or pro-Turk. He found good even in the worst of men. He won the respect of the enemy and saved the day by his fearless but tactful statesmanship. Dr. Bliss pled for his beloved Syria at Paris before the representatives of the Allies met to frame the Treaty of Peace, basing his plea on his faith in the people and in their ability to work out their own salvation.

An article entitled *The Modern Missionary,* extensively circulated as a reprint from the *Atlantic Monthly,* was an unconscious portrayal of his own noble life and spirit. Memorial services in honor of President Bliss were held in every important center of the Near East. Tributes came from the graduates and friends of the College in Damascus, Aleppo, Sidon, Tripoli, Haifa, Jerusalem, Bagdad, Alexandria, Cairo, and even from Khartoum in the Soudan. Men of every faith sent messages in memory of one they regarded as a great man of his generation.

A striking figure in China was Gilbert Reid†, of the class of 1882. With real apostolic faith and fervor in his preaching, intellectually brilliant, through patient study possessing a broad scholarship, an advocate of international peace, with a unique record of intimate contact with Chinese officials, welcoming leaders of other religions—such was the unusual combination of qualities in Gilbert Reid. Dr. Reid wrote many books in Chinese and acted as special correspondent for leading papers. The treaty between the United States and China in 1888, China's rights at the peace table in 1919, and the China Exclusion Act were causes that claimed his attention. Having himself a strong grip on the essential gospel, he exhibited rare courage in risking misunderstanding and enduring much criticism for his markedly liberal attitude of welcome to exponents of other faiths.

*Data from the preface to a reprint of *The Modern Missionary, by* Howard S. Bliss.

†Cf., *The Chinese Recorder,* LVIII, 1927, pp. 718-19; LIX, 1928, pp. 53-54; *The China Weekly Review,* XLII, 1927, p. 165.

His best monument is the International Institute of China, officially sanctioned by the Chinese Government in 1897, a unique approach to the educated classes of China. Its object was to bring about a better understanding of the people of all religions. Dr. Reid's platform was so broad that many a prominent Christian worker was inclined to stand aghast. He resigned from the Presbyterian Mission in 1894 in order to be free to carry out his less conventional missionary methods. Thus it was a comparatively lonely furrow he ploughed to the very end in 1927, but a career marked by a spirit of quiet victory and selflessness.

Every day as we walk through the cloister between our chapel and the administration building, we pass a tablet in memory of "Horace Tracy Pitkin, Missionary Martyr, Paotingfu, China." Classmates describe Pitkin* as a man of intense earnestness, of singleness of purpose and of utter devotion to a great cause. They do not say he was a man of extraordinary talents, yet he accomplished extraordinary results by using to the full the talents he did possess. In Northfield, at the close of his freshman year at Yale, Pitkin decided on work abroad. Entering Union he became the natural leader in all the missionary activities of the Seminary. Pitkin was busy day and night planning meetings in the Seminary, or in the churches of the city. Before six months had passed a misisonary revival had begun. He led a score of the strongest men in the institution to decide for work abroad, some of whom won distinction on the foreign field. During his first year at Union he raised the missionary interest of churches in New York and Brooklyn. In the second year he carried the missionary message through the colleges of New England. In his third year, as traveling secretary of the Student Volunteer Movement through the Middle West, he raised up more than a hundred men who actually reached the foreign field. In all this it was evident that something had happened, and that there had been a definite transaction between his soul and God. Unusual fruitage was making it evident that this man was permitting the Spirit of God to work through him. The presence of Jesus Christ himself was manifest in all that he said and did.

In 1896, Pitkin sailed for China as a self-supporting missionary giving life and money to the cause. Early in 1900 the storm clouds of the Boxer Uprising began to darken the horizon. All the forces of conservatism, superstition and reaction gathered for a final effort to drive out foreign influence. Fuming with hate, the Boxers were working for the extinction of foreigners and the demolition of their property. In the last letter which got through to Peking, Pitkin told about the massacre of thirty Frenchmen, and added: "It may be the beginning of the end now. God rules and somehow His Kingdom must be brought about in China. The way is blocked by river and train. The railroad to the south is broken, bridges

*Data from George Sherwood Eddy, "Horace Tracy Pitkin," pamphlet; Archibald McLean, *Epoch Makers of Modern Mission,* Revell, 1912, pp. 276-81; Robert E. Speer, *Young Men Who Overcame,* Revell, 1905, pp. 42-56.

burned and wires cut. North of us is one band of plunderers, east on the river another, south another. As for this city, Boxers drill in temples in the city and officials are powerless. What our chances are, it is hard to tell. A firebrand from north, east, south, or west will be sufficient, that's sure. So we send this note to you. In the meantime we may not be left to see the end. It's a grand cause to die in." As the Boxers came closer to Pitkin's station, he wrote: "We must sit still, do our work, and take quietly whatever is sent."

There is no need to go into the harrowing details of how the mob bent on pillage piled corn stalks against the doors of one mission house and soon had them in flames. Assisted by armed Boxers on they came to Pitkin's abode. Suffice it to say that Pitkin was beheaded by the sword as he was valiantly endeavoring to defend two lady colleagues. His last words to a trusted servant were, "Send word to Mrs. Pitkin that God was with me and His peace was my consolation. Tell her that when Horace (their son) is twenty-five years old, I hope he will come to China to preach the Gospel in my place." On the tombstone in Chinese are the words, "If any man will come after me, let him deny himself and take up his cross and follow me."

Pitkin's life shows the possibilities of service open to anyone who knows and accepts God's will for his life. In those early years with Pitkin at the Seminary, Eddy was not himself certain as to his life purpose. He was interested in missions, hoped to go, thought he probably would some day. But there was Pitkin, working night and day, a strong positive influence for missions among the men of the Seminary, and pressing the claim of the non-Christian world before the churches all over the city. So Eddy said to himself, "God knows the plan of my life, why should not I?" It was in Pitkin's room that they prayed together that God's will for Eddy's life should be made known. What impressed Eddy was the extraordinary fruitage of a man's life when consciously committed to God's plan for his life.

Secondly, Pitkin's life shows a high sense of stewardship of time. Possibly this came from his sense of direction from God about which I have just spoken. As Pitkin did his mile with Eddy after grinding away at Hebrew and Greek, or after a round or two of boxing, the thought often was: "We must put on muscle for China. This will carry the Gospel many a mile out there." Pitkin never seemed to waste a moment. A sentence in the life of Mackay of Uganda impressed him much, "I must be more terribly in earnest where I am, knowing that I must so soon go elsewhere." He might have sung, even had he never reached China, "Tomorrow do thy worst, for I have lived today."

Again, Pitkin was a unique and living illustration of the meaning and power of the Cross of Christ. He was cut down at the age of thirty-one, just about the age of Jesus of Nazareth at his death. There had not been time for him to make a single convert. Yet the heroism of his death and

the story of his last message have influenced thousands of students throughout China and have won many of them to enter the Christian life. The story of his death and message has led scores of men in America to enter missionary work. He being dead, yet speaketh.

Only a much briefer mention can be made of William Elliott Griffis, of the class of 1877, prolific interpreter of Japan to America through voice and pen (eleven books, hundreds of articles, three thousand lectures); Hervey D. Griswold, of the class of 1888, Sanskrit scholar; our Seminary Director, William P. Merrill, of the class of 1890, member of the Commission of Appraisal of the Laymen's Foreign Missions Inquiry, 1931; Sherwood Eddy, of the class of 1895, indomitable world evangelist; E. C. Lobenstine, of the class of 1898, who for twenty-three years as Secretary of the China Christian Council has exercised a central and statesmanlike influence on the development of the Christian movement in China; Thomas Jesse Jones, of the class of 1900, head of two very influential educational Commissions to Africa, in 1922 and 1924; Charles W. Gilkey, of the class of 1908, Barrows Lecturer to India and the Far East, 1924-1925; and Frank J. Rawlinson, efficient editor of the *Chinese Recorder*.

Union has provided secretaries for boards of foreign missions, such as: Stanley White, '87, and Cleland B. McAfee, '88, Presbyterian; Alden H. Clark, '03, American Board; Artley B. Parson, '08, Episcopal; Frank V. Slack, '11, Y.M.C.A. Foreign Department; Thomas S. Donohugh, '14, Methodist; Wynn C. Fairfield, American Board; Alfred W. Wasson, '21, Southern Methodist.

There have been outstanding educationalists: Edward S. Cobb, '03, Professor of Biblical Literature, Doshisha, Japan; E. D. Lucas, '07, Forman Christian College, Lahore; Alexander MacLachlen, '87, President, International College, Smyrna; James M. Henry, '07, Lingnan University, Canton; Lucius C. Porter, '08, Yenching University, China; Cass Arthur Reed, '11, President, International College, Smyrna; Ralph Harlow, '12, Chaplain, International College, Smyrna; Edward W. Wallace, '12, General Secretary, West China Educational Union; Bayard Dodge, '13, President, American University, Beirut.

Names of other influential alumni would at once occur to anyone familiar with missionary history. Only strict limitations of time could prevent one from clothing many of these and others of the four hundred and eighty with a more ample appreciative tribute to the interest and significance of their lives and work.

From this brief survey it is evident that this Seminary has manifested a remarkable and sustained interest in helping to establish the church of Christ abroad. Let the record of Union Theological Seminary be a standing refutation to any who say that liberal thought is not compatible with a deep and sacrificial interest in the expansion of Christianity.

O Thou, who dost still call men and women to join that noble com-

pany who, whether at home or abroad, witness to the good news of Jesus Christ, grant to us here assembled thy strengthening graces that we, like all those who have labored for a truly catholic church, may strive to make Thee known by word and deed to all the world. Amen.

APPENDIX

Missionary Fellowships and Scholarships

	Missionaries		*Nationals*	
	Fellows	Scholars	Fellows	Scholars
1917-1918	2		1	
1918-1919	2		1	
1919-1920	3			
1920-1921	4	1	2	1
1921-1922	5	2		
1922-1923	2	1	1	1
1923-1924	3	2	1	1
1924-1925	2		1	2
1925-1926	4		1	2
1926-1927	4		1	2
1927-1928	6	3		
1928-1929	3	2		
1929-1930	3	2	2	
1930-1931	4	1	1	
1931-1932	4	2	1	
1932-1933	3	2	1	
1933-1934	1	2	1	
1934-1935	3	2		
1935-1936	3	6		
	61	28	15	9

The Contribution of the Seminary to Scholarship

The Reverend James Everett Frame, D.D.

Baldwin Professor of Sacred Literature

Class of 1895

The primary contribution of the Seminary to scholarship is the opportunity it affords to successive generations of students to acquire each for himself both the subject-matter and the spirit of theological scholarship. The material is diverse; the spirit is one and the same. Apart from the spirit, the body of scholarship is dead. What avails in scholarship is the spirit of the scholar that is in him. This spirit is a spirit of wisdom and sympathy, of solid learning and vital godliness. Exact and exacting, it cannot fail to prefer the precise to the approximate. Reverent and humane, it serves the human in the service of the Divine. It is not for all to become scholars, not for all to devote their life chiefly to investigation or teaching. Nevertheless the scholarly-minded pastor or teacher shares with the scholar the spirit of scholarship. The three are at one in holding that the purpose of theological scholarship is to interpret the significant thought and life of the past from the Christian point of view and by insight and reflection to clarify and advance the knowledge of God and the duty and destiny of man in the light of Christian revelation.

I

From the foundation of the Seminary, the subjects of instruction in which the spirit of scholarship was revealed were the Bible, Church History and Systematic Theology. These three were bound to be considered fundamental by an institution the main purpose of which is to enable its students to bring home to the world the message of that historical religion whose central figure is Jesus Christ. The New Testament, the classic source of our knowledge of Christ, is unintelligible apart from the Old. The Bible is eventually the meaning attached to the Bible. Its position in the thought and life of the Church depends on the meaning given it by theology. As a matter of fact, the Bible, centering in Christ, is held to be the indispensable basis of theology by thinkers who, building on the findings of the historical method, are assured that God revealed himself in the process of history culminating in Jesus Christ and is still unfolding his character and purpose through the Spirit of the living Lord who is the foundation and head of the Church.

The historical method, it may be said in passing, became known to our students as early as 1850 when it was applied to the movement of Christian thought by a great teacher who, being grounded in history, was also a great theologian. The application, later on, of this method to the interpretation of Holy Scripture aroused misgivings in the minds of many who foresaw the possible outcome of its presuppositions. If today we may

take the method for granted and enjoy the right to believe that the Bible, when investigated and brought to light in the restraint of Christian liberty, is still the necessary foundation of theology, we owe this privilege in the main to the sacrifice of learned and reverent scholars whose names we cherish in grateful memory.

For over fifty years, during which the number of graduate and special students was small and specialization had not set in, the study of the Bible, on which the greatest stress was laid, Church History and Theology was prescribed for the main body of students. To be sure, other required subjects, in addition to those devoted from the beginning to pastoral training, had a place in the curriculum. For example, the professor of Sacred Literature might also be lecturing on Theological Encyclopaedia and Symbolics; and the professor of Pastoral Theology, Church Polity and Mission Work might also be introducing the students to Apologetics, Christian Ethics, and the Christian instruction of the young. Furthermore, in the seventies, two fellowships were endowed in virtue of which each year one student, deemed by the Faculty proficient in the Biblical languages and in general theological scholarship, had the opportunity to prepare himself for the life of a scholar by continuing his studies for two years in this or other countries. This opportunity for advanced work we owe "mainly to the wise foresight and influence" of a member of the first Board of Directors. And it may be observed in passing that the great majority of the fifty or more graduates, including three women, who have been appointed to these fellowships, sooner or later became professors either in seminaries where they taught the three fundamental disciplines or in colleges where they taught philosophy, history, or kindred branches of learning.

The establishment of the fellowships and the addition to the number of required subjects together with the introduction of optional courses in Semitic languages may have paved the way for the expansion, in the nineties, of the Seminary's fields of instruction the fruits of which we see today. In 1894, the Faculty, while insisting that a sure footing in the three fundamental subjects was essential to every minister, recognized that "some degree of specialization is possible, and, for thorough work is highly desirable, if not necessary." A measure of election was granted forthwith to the main body of students and free election to graduate and special students. As time went on, attention was increasingly paid to the needs of the growing number of graduate students; the opportunity for scholarly investigation was enlarged; and advanced degrees in theology were offered, first that of Doctor and later that of Master. Greater privileges were also extended to the numerous applicants for special undergraduate work. To meet these demands for specialization and at the same time to maintain the traditionally high standard for the main body of undergraduates, extensive additions were steadily made to the teaching staff.

Along with the enlarged opportunities for special work within the Seminary went the opportunity for study in the University. It was in

1890 that the Seminary entered into relations of mutual courtesy with its earlier neighbor, New York University and also with Columbia. Numerous specially recommended students availed themselves at once of the guidance of teachers of philosophy and the social and political sciences. The association with Columbia, which in 1897 had moved to Morningside Heights, became even closer when in 1910 the Seminary came to its present site.

The expansion of the Seminary, begun in the nineties, has thus proceeded on parallel lines which at many points converge. Scholarly-minded students of theology who hope to become scholars or teachers find in Columbia subjects akin to theology which command their interest and are eager to take advantage of the opportunity of proceeding to the University's degrees of Master of Arts and Doctor of Philosophy.

II

The spirit of scholarship is indeed inseparable from the body of scholarship, but it is the quality of the scholar that makes the difference between one contribution to solid learning and another. While it would be instructive to survey in some detail the career of former students whose chief service has been in colleges or divinity schools, we must content ourselves with a few passing observations. A glance at the roster of students who have spent a year or more with us indicates that ministry in the Church at home and abroad accounts for the life-work of most of them. Teaching for a longer or shorter period in colleges or schools of sacred learning explains the preference of at least ten per cent of listed students.

In colleges throughout the land, those who are ranked as professors, many of whom have had some pastoral experience, appear to have devoted themselves mainly to literary, historical and religious subjects, occasionally to the purely scientific. In recent years, it should seem, they are giving themselves more than ever before to Biblical literature, philosophy, the social sciences and education. Were we to select for mention a few, no longer living, who became scholars or scholarly teachers, we should not fail to name Henry M. Baird, p*. '56, professor of Greek in New York University for over forty years, skilful interpreter of the character and influence of the Huguenots. Carroll Cutler, p. '58, teacher and administrator whose life is knit into Western Reserve University. Martin L. D'Ooge, p. '68, outstanding classical scholar and teacher, for forty-five years professor of Greek in the University of Michigan, to which office he was called while a student in the Seminary. William Elliott Griffis of the scholarly class of '77, educator, pastor and man of letters, delineator of the religious thought and life of Japan. G. Stanley Hall, '71, learned and adventurous psychologist, first President of Clark University. William DeWitt Hyde, p. '82, familiarly known as Hyde of Bowdoin, a clear thinker who said what he meant and meant what he said. Samuel Macauley Jackson, '73, student of Henry B. Smith and Philip Schaff, professor of Church History in New York University, painstaking editor, biographer

*Partial students who completed at least one year of study in the Seminary, but did not graduate, are indicated by the letter p.

of Zwingli, lover of learning, warm-hearted and generous friend of our library. Martin Kellogg, '54, professor of classics and administrator who devoted his gifts to the University of California. Allan Marquand, another scholar from the class of '77, distinguished historian of art in Princeton. George S. Morris, p. '67, professor in the University of Michigan, first of modern languages and then of philosophy, concerned, like his teacher, Henry B. Smith, with the relations of philosophy and Christianity. Justin H. Smith, p. '82, productive scholar in American history, for years professor of modern history in Dartmouth. And William Hayes Ward, p. '59, known to the religious public as an editor, known also to the learned world as an eminent Semitic scholar.

The Seminary deems it a privilege to have a part in fitting men both for collegiate instruction in subjects relevant to theology and for the distinctive disciplines of the divinity school. It is safe to say that on our roll the names of more than a hundred former students appear as holding for a shorter or longer time professorships in more than a score of important seminaries or faculties of theology in this country alone. Confining attention for the moment to seminaries other than Union and considering the contribution only of those who have finished their course and entered into the full joy of the Lord, we may venture to say that the scholarly contribution of most of these professors consisted primarily not in learned production but in painstaking and sympathetic teaching. To name but a few: At Bangor, C. J. H. Ropes, p. '67; and Lewis F. Stearns, '72, theologian and discerning biographer of Henry B. Smith. At Newton, Charles Rufus Brown, '79, who loved both the form and the substance of the Old Testament; also George E. Horr, Jr., p. '79, professor of Church History and able administrator. At Hartford, William S. Karr, '54, diligent pupil of Henry B. Smith; Edwin C. Bissell, '59, learned and cautious Old Testament scholar; and the historian E. K. Mitchell, '84. At Yale, Edwin L. Curtis, Fellow of the Class of '79, a scholarly Dean, known to all students of the Books of Chronicles. At Auburn, Timothy G. Darling, '69, honored professor of theology. At Princeton, John DeWitt, p. '65, for over thirty years a notable teacher of Church History. At the Central in Dayton, James I. Good, '75, tireless worker, productive scholar in the history of the Reformed Church. At Chicago Theological Seminary, Samuel Ives Curtiss, '70, and George H. Gilbert, Fellow of the Class of '83, each in his way learned and productive Biblical scholars. At the University of Chicago, Gerald Birney Smith, Fellow of the Class of '98, penetrating and influential theologian who died at the height of his powers. At Andover, or Harvard, J. Winthrop Platner, Fellow of the Class of '93 and William R. Arnold, '95, both of them scholars and teachers; also George F. Moore, '77, celebrated for the scope, accuracy and relatedness of his erudition, renowned Biblical scholar, acute and sympathetic exponent of normative Judaism, concise and masterly interpreter of the great religions, a generous friend and counsellor, ready "to help, if he could, anyone who wanted to learn."

III

The contribution of the Faculty to scholarship has been from the beginning liberal and weighty. There were twelve professors successively appointed to chairs during the first forty years. No one of them, even after the fifties, happens to have been a former student. To these and to the Founders and Directors we owe the birth and nurture of that spirit of scholarship which is characteristic of Union, the spirit of solid learning and vital godliness. During the last sixty years, there were thirty-two additional occupants of chairs of whom fourteen were not former graduates or students. The catholicity of these appointments has served not to destroy but to fulfil the traditional spirit of scholarship.

Were we to praise our famous scholars, no longer living, we should begin with the scholarly-minded pastors who brought to their chairs rich stores of wisdom, sympathy and true piety and gave themselves with a whole heart to all sorts and conditions of need, illustrious men whose names are treasured by all who know and love our tradition—Thomas Harvey Skinner, William Adams, George L. Prentiss, Thomas S. Hastings and Charles Cuthbert Hall.

We should continue with the notable teacher of Church History, the urbane and epigrammatic Roswell D. Hitchcock; with William G. T. Shedd, lover of Coleridge and logical expounder of a logical theological system; and with Marvin R. Vincent, scholarly preacher, a man of letters at home with Sacred Literature, an admirable example of a culture at once Christian and Greek.

And we should end with Edward Robinson, massive in mind and body, pre-eminent Biblical scholar, inflexibly honest in his investigations, lexical and geographical, who has "left something well worked over for the benefit of mankind."

Henry Boynton Smith, historically-minded theologian of acknowledged eminence who brought every thought to the obedience of Christ, devoted in word and deed to the unity of the Church, a teacher who drew near to the taught; when he came to Union, students came to him.

Philip Schaff, monumental in industry and literary output, tirelessly active in the furtherance of sound learning and Christian concord, an internationally renowned scholar who could write to his students that "a teacher is as much indebted to his pupils for inspiration and success as they are to him for instruction."

Charles Augustus Briggs, oecumenically-minded scholar and churchman, conservative in theology, fearless in the textual and literary criticism of Holy Scripture, untiring worker and prolific writer in many fields of ecclesiastical learning, far-sighted adviser, forthright in utterance, loved by those who knew his affectionate nature.

Henry Preserved Smith, Biblical scholar of the highest rank, master of the historical method, lover of good literature, felicitous expositor of the history and religion of Israel, gracious and godly in all his works.

George William Knox, philosopher and man of affairs, schooled in the thought of the Orient, discriminating expounder of fundamental religious ideas, convincing lecturer, beloved by colleagues and students alike, a conspicuous name in the annals of this institution.

Francis Brown, majestic in body, soul and spirit, peerless Biblical scholar; perfect example of the spirit of scholarship, conscientious, accurate, absolutely fair, considerate, mature in judgment, 'cautious in drawing and stating conclusions'; stalwart servant of Christ and the Church; a tower of strength in whom the discerning found refuge.

Arthur Cushman McGiffert, philosophic historian of the first eminence, painstaking and accurate investigator with a keen scent for the relevant, he traced the main stream of Christian thought with lucidity, sympathy and judicial serenity; a vigorous and invigorating teacher; profoundly religious, he loved the truth and spoke the truth in love.

To recall the names of these our own professors is to be reminded once more that the primary contribution to scholarship, which the Seminary at any period of its history is able to make, is the spirit of scholarship that possesses the scholars who are from time to time enlisted in our service. Not all scholars have the same office. There is the scholar who is above all the teacher; he awakens interest in what is taught and incites his hearers to search and reflect for themselves; his books are written in the minds of his students. There is the scholar who does not 'gladly teach;' he publishes his findings for his colleagues and learning is notably advanced. There is also the scholar who happily can write simple and pellucid prose; he devotes himself to publication not so much to advance as to disseminate knowledge, knowledge which only the scholar is in a position to master. A diversity of gifts there is, but the same spirit. The value of any contribution to scholarship depends on the quality of the man that makes it. The worth of a subject taught is assessed by the spirit in which it is taught. If it is said that our beloved Seminary has ever been and still is a scholarly school of theology, it is said because the spirit of scholarship within it has ever been and still is the spirit of solid learning and vital godliness.